

# Improvement<sup>e</sup> Era



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No. 10



Organ of the Priesthood Quorums, the Young Men's Mutual Improvement Associations and the Schools of the Church of Jesus Christ of Latter-day Saints  
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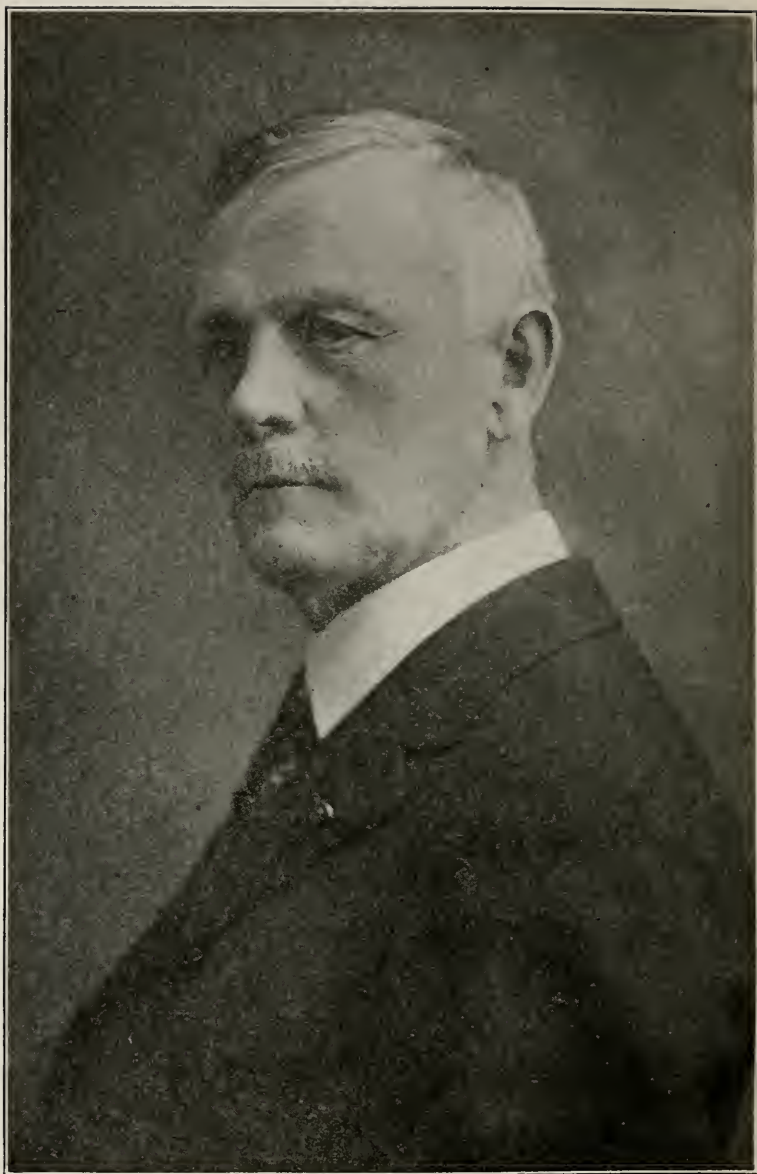
## COL. RICHARD WHITEHEAD YOUNG

Richard Whitehead Young has been appointed by Governor Simon Bamberger to be colonel of the Utah light artillery. His appointment was announced at a patriotic mass meeting held in the Salt Lake Theater on June 26. The announcement was greeted with vociferous applause, and the great audience rose to its feet in honor of the man who has been appointed to lead the Utah boys a second time in war. In making a response Colonel Young said:

"I tremble at the present duty, but I take it; and I pledge myself to do my utmost to uphold the honor of State and Nation, and to strive to the utmost, as God may permit me." Colonel Young referred to his age, and the statements of his friends why that should be a good reason for his not going into the present war as an active participant. They considered he had already played his part: "But the affair got on my nerves," said the colonel, "I am active and in good health, and I felt that I would be a 'slacker' if I did not get in, so I am here tonight to show I am consistent with that which I am asking of you. What I ask is, not that you get in this thing, but, let us get in."

Colonel Young, who is among the ablest army officers in the United States, served in the Spanish-American war. He was born in Salt Lake City, April 19, 1858, and is a son of Joseph Angell and Margaret Whitehead Young. He attended the University of Utah, 1874 to 1877, and was graduated from the United States Military Academy at West Point, in 1882. He studied law at Columbia and won his LL.B. in 1884. He married Minerva Richards, of Salt Lake City, September 5, 1882. That same year he was made second lieutenant in the Fifth United States Artillery; from 1884 to 1886 he was captain and acting judge advocate on the staff of General W. S. Hancock. He resigned from this position in 1889, and was made Brigadier General of the Utah National Guard in 1894. When the Spanish-American war broke out he was commissioned Major commanding the Utah light artillery during the Philippine insurrection, in which capacity he served through the campaigns of the war, in 1898 and 1899. He was granted the Congressional Medal of Honor for his services and was recommended by the army board for brevet of lieutenant-colonel, colonel, and brigadier-general. Colonel Young was admitted to the bar, in New York, in 1884; and has practiced law in Salt Lake City since 1889. He has held numerous public positions, was a member of the Salt Lake City council in 1890-91, and of the board of education in 1890-94 and 1898. During 1898 to 1911 he served as trustee of the Brigham Young College of Logan and the Brigham Young University of Provo, for years. In 1912-14 he was honored with the presidency of the International Irrigation Congress. He is the author of *Mobs and the Military*, printed in 1888. His appointment as Colonel of the U. N. G. created great impetus in the enlistments.

Colonel Young continuously has been an active member in the Church. He has presided over the Ensign stake for many years; and was a member of the General board of the Y. M. M. I. A. and general scout commissioner for a number of years. He is a man of unimpeachable character, strong in his decisions, upright, conscientious and able. No more trustworthy man could have been selected nor one more acceptable, capable and suitable than Colonel Young to take charge of the splendid boys of the National Guard of Utah, who are programmed to proceed to France with the American army. He is not only an able artillery officer, but he is a man in every sense of the word.



COLONEL RICHARD WHITEHEAD YOUNG  
*Appointed to take charge of the National Guard of Utah*

# IMPROVEMENT ERA

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## New World Doctrines vs. Divine Right of Kings\*

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*By Elder Anthony W. Ivins, of the Council of the Twelve Apostles*

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Come unto me, all ye that labor, and are heavy laden and I will give you rest.

Since this conference commenced, as I have listened to the remarks made, I have been thinking of these words of the Redeemer, and applying them to the past, present and future, as they are related to the Country in which we live, the Government to which we profess allegiance and service, and the Church to which the great majority of us who are present, belong as members.

### *The Foreknowledge of God*

The foundation of the Church of Jesus Christ of Latter-day Saints, as has been repeatedly stated at this conference, is laid in God the Father, his Son Jesus Christ, and the Holy Ghost. The Church recognizes God as the creator of the universe, and that he dominates, governs and controls the destiny of all nations. It is not a doctrine of the Church, as has been stated by Brother McKay, that all of the events which have signalized the history of the world, the rise and fall of nations, the war, the bloodshed and devastation which have occurred, have been by God's decree, or with his approval, but rather that man, because of transgression and disobedience has brought these great judgments upon his own head. We do believe, however, that God has had, and now has foreknowledge of all that has occurred among the nations of the world from the beginning, that which is now occurring, and which will occur in the future.

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\*A sermon delivered at the April General Conference of the Church.

That he has certain definite and unchangeable purposes to be accomplished among his children, which the power of neither men nor devils can stay, and that, from time to time, he has revealed to his servants the prophets, and does now reveal to them, his purposes as they apply to the inhabitants of the earth.

### *The World Grown Old*

At the close of the fifteenth century the then known world was growing old, as man counts time. Chaldea, Egypt, Babylonia, Greece and Rome, each with a civilization which it had been thought would always endure, had flourished and passed into history, leaving only magnificent ruins to testify of their greatness. The great kingdom of Israel, the chosen people of the Lord, had been scattered to the four winds of heaven. A multitude of nations had come out from these kingdoms, each burdened with the memories, traditions and errors of the past, in both civil and religious life.

The doctrine of the divine right of kings had been securely established; the doctrine that some men were born to serve, and others to receive service, was accepted without protest, the gospel of the Redeemer had been so changed that it was not recognizable. The time had come for the emancipation of the human family, when they were to be liberated from the thralldom of ages, in both civil and religious life.

This could only be accomplished in a new world, under primitive conditions, in a world and among a people whose vision was not obscured by the moss and rust of ages, and so the Spirit of the Lord wrought upon a man among the nations of the Gentiles, and he declared that, if permitted, he could sail out upon the great unknown ocean and find a new world. Wise men shook their heads in doubt, the ignorant tapped their foreheads, as he passed and said, "*pobre-cito, esta loco*," "poor fellow, he is crazy," he thinks that by sailing away to the west he can circumnavigate the globe, and return home without turning round to come back! But the man persisted, and when men refused to listen, under the patronage of a woman, he sailed away from Spain, and landed on the shores of the new world.

### *The Dawn of New Political Government*

The beginning of the end, so far as old conditions were concerned, had dawned. Kingcraft and priestcraft were to be stricken down, the liberty of all men recognized that Christ's kingdom was to be established among men, and his will done upon earth as it is done in heaven.

For the accomplishment of this great purpose there came to the new world, not people of a single race, speaking one lan-



guage, to establish here the ideals and race prejudices of their old homes, but a community of men adapted, because of their cosmopolitan character, to evolve the great nation which this was designed of the Lord to be.

To the devotion and faith of the Puritan of New England came the integrity and sturdy patriotism of the Dutch from New York, the dash and gallantry of the Cavalier from Virginia, and the light-hearted energy of the French from Louisiana, a combination of temperaments never before brought together, and calculated to produce the great composite American of to-day.

It was under such circumstances, by such men, that the foundation of our government was laid. For the first time, at least in modern times, the declaration was made to the world that all men were created with certain inherent rights. All men. Not all Englishmen, nor Dutchmen, nor Frenchmen, but men of all nations. That they were entitled to certain rights and privileges which could not in justice be taken from them: the right to pursue the avocations of life, to possess property and pursue happiness, without molestation, so long as they did not infringe upon the rights of others. They made another startling declaration; they had the effrontery to say that all governments derive their just powers from the consent of the governed. The day that declaration was made, the death knell of every crowned tyrant in the world was sounded.

They did another thing, this heterogeneous body of men, whom the old world called a mob; they said to the oppressed of all nations, come unto us, all you who labor and are heavy laden and we will give you rest. And they came. Not kings and princes, not many dukes and counts and barons, but the sturdy and intelligent peasantry of the world came, and here under the Stars and Stripes they have found rest, until today one city of our land has more Jews than can be found in all Palestine. The strength and intelligence of Ireland is here, liberty loving men from all nations have come to these United States, and here they have found rest. They love this country because it is theirs, because it belongs to no particular race or people, because it is not a country of men of American birth, not a country of Englishmen, nor Dutchmen, nor Frenchmen, nor Germans, but a country of Americans, where every man who is loyal to its institutions, stands equal with every other man before the law.

### *Light in the Midst of Religious Confusion*

The time had come for the accomplishment of another great purpose, indispensable to the welfare of mankind, and as

clearly foreordained of God, and designed in his economy for the redemption of the world, as any event which has occurred in history. The errors and injustice of civil government, which had crept into the systems of the old world, were not more marked than those which had come into their religious life. Notwithstanding the fact that the Lord had manifested himself to the world through his only begotten Son, and that the Redeemer had made the doctrines of his gospel so plain and simple that none need mistake them, had organized his Church with its powers and duty clearly defined, and that the people of the world had his written word before them, men had drifted away from the truth into a religious system as destructive of real faith, and as powerless to satisfy the religious aspirations of men, as were their systems of civil government to satisfy the demand for political reform.

The scripture was misinterpreted, the clearly defined laws of the gospel transgressed, the ordinances of the Church entirely changed. A multitude of conflicting creeds had sprung from the mother church, each teaching its own doctrine, preaching for hire, divining for money, teaching for doctrine the commandments of men, having a form of godliness, but denying the power thereof. One declaring that all men who had heard the name of the Redeemer, and rejected it, or even those who had never heard his name, and died without knowledge of his mission or ministry, were consigned to endless torment, in a hell of eternal burning from which there could be no escape worlds without end. Another declaring that some men were foreordained to salvation, and others to eternal damnation, and that no act of theirs could in any way change this inevitable decree of God. This doctrine may be found in the creeds of existing churches. I warrant that the man who conceived the thought, like the man who believed in the divine right of kings, believed himself to be the one divinely favored as against other men.

Such was the religious confusion which existed in the world when the time came for the restoration of the simple truths taught by the Redeemer, and the re-establishment of his Church for the salvation of mankind. The time, the place, the circumstances under which this restoration was to be effected, had been so clearly set forth by the prophets as any event in the dealings of the Lord with his children. The old world had rejected the Redeemer, had crucified him, and persecuted the Church until it had ceased to exist.

The new world was the proper place for the restoration, this glorious government the proper guardian of the Church, old things were passing away, all things were becoming new, the first was to be last, the last first. Just as the establishment



of our government was accomplished by simple means, so was the restoration of the gospel. Just as the men who, under God, founded this Republic, gave to the world the best fundamental civil law ever offered, so did Joseph Smith, through whom the Lord established his Church, give to the world the greatest moral code it has ever known, not his, but Christ's, restored through him. Just as this government is world-wide, and belongs to no race of people, so is the Church world-wide, and belongs to no sect or creed. Just as in the state the more exalted place within its gift is open to the humblest citizen, so in the Church is righteousness and good works the standard by which men are judged, and not by the heritage of birth. Like the State, the Church says to all men, come unto me all you who labor and are heavy laden, and I will give you rest. But you must come as true Americans, leave behind the prejudices and traditions of the past, disavow allegiance to all other governments, you must support and defend the constitution of the United States against all enemies, foreign or domestic, and true faith and allegiance give to its institutions, if you would participate in the God-given privileges which this country affords, and if you are to enjoy the eternal blessings which the restored gospel offers to all men, you must repent of your sins, forsake them, and have them washed away by baptism in the name of the Redeemer, and continue to live in righteousness during your mortal life.

*Our Civil and Religious Government Founded upon Eternal Truth*

Yielding obedience to these principles you find here a Government, and a Church, both founded upon principles of eternal truth, designed of God to bring civil and religious emancipation to the world. The state declaring the personal liberty of the individual, in civil life, but restraining him when he infringes upon the rights of others, leaving him free to exercise his right to worship as he may desire, or to not worship at all, declaring that no law shall ever be enacted establishing a form of religion, or denying the free exercise of religious belief. The Church declaring its unqualified adherence to these principles, exercising among its members the right to trial for fellowship only, where conduct is unbecoming and contrary to the word of the Lord. That this latter statement may not be doubted, let me read:

"We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and protection of life.

"We believe that religion is instituted of God, and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered, and another proscribed in its spiritual privileges, and the individual rights of its members as citizens, denied.

"We believe that all religious societies have the right to deal with their members for disorderly conduct according to the rules and regulations of such societies, provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has the right to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, neither to inflict any physical punishment upon them, they can only excommunicate them from their society, and withdraw from them their fellowship."

I want to ask you, my brethren and sisters, if a better declaration, defining the attitude of the Church to the State, and the State to the Church, has ever been offered to the world than that which I have read. It is not a reformed doctrine of the Church either, but one which has stood from its inception until today; one which is in perfect harmony with the laws of our country.

### *Are We to Revert to Barbarism?*

I have been thinking of these Civil and Church laws and applying them to the great issue which is before the world today. Are we to revert to barbarism? Is the divine right of kings to be established among the children of men? Are the God-given liberties which are guaranteed under our constitution to be trampled under foot, and the great work which has been accomplished since the restoration of the gospel of Christ, to be destroyed by ruthless men who honor neither God, man, nor religion? These things are in the balance, the wage of battle is on, these great questions are to be decided one way or the

other. If we love them, if we are determined in our hearts that they shall not perish from the earth, it remains for us not only to live for them, but if necessary to die for them, as men who have lived before us have done.

*No; Liberty is Here to Remain*

I feel authorized to say, here this afternoon, that these liberties which have come to men, both religious and civil, have not been established by the Lord to be destroyed, but that they are here to remain until liberty shall prevail from the rivers to the ends of the earth, until God's kingdom shall be established among men, and his will done upon earth as it is done in heaven. Until the universal Fatherhood of God and brotherhood of man shall be recognized, and the kingdoms of this world become the kingdoms of Christ, who shall reign as Prince of Peace, which may God grant, through Jesus Christ. Amen.

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## The Dawn

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Ye skies of dawn! Ye skies of dawn!  
 What royal grace thy pride hath on!  
 The curtains of the night withdrawn,  
 Awake, rejoice! The dawn! the dawn!

O glorious purple hills of dawn!  
 What scenes Hope's magic wand hath drawn!  
 The shadows and the night are gone—  
 O glowing, happy hills of dawn!

Ye little birds! Ye birds of dawn,  
 (The sameness of the shade withdrawn)  
 Sing out a chorus on the lawn!  
 Ye cherry-throated birds of dawn!

Ye fields of dawn! bright fields of dawn!  
 What scenes thy glory smiles upon!  
 Where fears be scattered frail and wan,  
 Ye rosy, gleaming hills of dawn!

But O, ye skies! Ye skies of dawn!  
 What royal grace thy pride hath on!  
 The curtain of the night withdrawn,  
 Awake! Rejoice! The dawn, the dawn!

*Minnie Iverson Hodapp*



# The Little Gray Wren

*By Elsie C. Carroll*

Betty sank gratefully into the shadow of the huge fern which half filled the recess of the large window. She was hot and flushed and embarrassed. She was quite sure she had never felt so uncomfortably and out-of-place in her life before. Why had they insisted upon her coming? Why hadn't Grace told her how it would be? Yet she could not feel resentful toward her cousins. They were doing everything to make her brief visit pleasant.

She had parted with Richard at the entrance hall of the palatial house. Of course he had supposed she understood where to go and what to do. But it was all so glittering and strange she had felt as if she were in a dream and had permitted herself to be escorted by footmen and maids through halls and stairs and corridors to the ladies' dressing room and back again to the door of the reception room. Of course she knew now that she should have waited there for Richard, but she didn't understand, and somehow she had got pushed into the crowd and carried down the receiving line.

She was still conscious of the queer questioning coolness with which the hostess had pronounced her unfamiliar name, and she still burned with the memory of the expression of surprise and condescending disapproval which had followed her down the line. She felt that she should have explained, but there had been no opportunity. Her humiliation was unbearable. She shrank farther within the shadow of the friendly fern, and watched the stream of sleek, black-coated men and gorgeously gowned women pass down the line. There was the murmur of many low pleasant voices, blended with little ripples of subdued laughter as the women gathered in little groups about the room, greeting each other with nods and smiles, and as the men passed from group to group to lavish time-worn compliments.

Betty sat apart from them all, an on-looker. She was very grateful indeed that no one seemed to notice her, once she had escaped the receiving committee. Her face was still flushed and she knew the tears were near the surface. She was smothered by a great wave of homesickness, the first she had felt since leaving the dingy little Norrisville station for her mission three weeks before. If the musical world were like this she need not

feel sorry she had had to sacrifice the privilege of coming into it.

There was Cousin Richard looking for her now. He had just come into the room and everywhere he was greeted with warm smiles and pleasant words which revealed his popularity. Betty thought with a sense of disgust how different her own reception would have been if she had come in with her popular cousin. She was almost glad for her blunder. She hated insincerity. If she could not be recognized for her own merit she would rather never be recognized at all. But why had those finely gowned ladies treated her with such patronizing superiority even if she was a blundering stranger? That still puzzled her.

Ever since Cousin Richard's western tour a year ago when he had heard her sing and had predicted a future for her, Betty had dreamed of the time she would take her place in the musical world of which she was now getting her first glimpse, but was not entering. It is true that after Richard's return home he and his wife had written offering to give Betty a chance to develop her talent. She had felt as if heaven itself had fallen into her lap at this unlooked for good fortune. Her parents were grateful for the opportunity extended to her also and preparations were begun for her departure to the eastern city. Then two days before she was to leave, her mother had met with a serious accident which had sent her to the hospital for long weeks. Betty had uncomplainingly given up her trip and had assumed the management of the home.

After her mother's recovery they began to talk of her music again. Then had come the letter from the Church offices, asking her to go on a mission.

With the same cheerfulness with which she had sacrificed her personal ambitions for her family, she now responded to her Church.

She had been assigned to the Eastern States Mission and was on her way to her field of labor now. Her route had brought her through her cousin's city and she had arranged to stop off for a short visit with Richard and Grace.

They were both greatly disappointed with her present plans and did not fail to tell her so, nor to use every argument they could think of to persuade her to remain with them and go on with her music instead of wasting her time, as they expressed it, on a mission. Betty promised them she would come to them when she had earned her honorable release from the work she had been called to do, but not before.

When her relatives were convinced that their arguments were useless they had devoted themselves to making her brief visit as pleasant and profitable as possible.

They had talked of this musical ever since her arrival and of the pleasure she would get from it. It was the opening number of the series of yearly concerts given by the Philadelphia Opera league, and Professor Arthurs of the Metropolitan Concert Company was to be the artist of the evening.

The great tenor was a former teacher of Richard's and Betty had heard a great deal about him. Naturally she had looked forward to the evening with a great deal of pleasant anticipation. These opening sessions of the League were always most interesting Richard had assured her, aside from the pleasure of listening to a great master. "You see," he had explained, "at the opening concert, members of the League are given the privilege of presenting some of their best pupils or proteges or undeveloped stars they have discovered during the year. It is a sort of debut, you see, for young amateurs and means a good deal to any one who happens to be presented." He named a number of prominent artists who had first been heard of in the musical world at one of these concerts.

"Now, Betty," he had urged half in earnest, "if you would only give up this foolish church business of yours, I'd present you to the club tomorrow evening and your career would be begun."

"Wait two years," Betty had laughed, but now as she sat miserably in the shadowy corner she wondered how she had ever dreamed that she could make her way in a place like this.

On the afternoon of the concert evening Grace had been forced to bed with a wild headache, but had insisted upon Richard's bringing Betty to the Musical. Betty wished over and over she were home with Grace. She could still see Richard looking for her, but she hoped he would not see her. He would want her to meet people. She felt she could not bear the cool formal condescension of those women again. What was wrong with her anyhow? She had always thought she had a knack for making friends.

The room was becoming more crowded. A great many were seated in cozy groups about the big room, while others stood in little crowds laughing and chatting. Gradually a little group had formed almost directly in front of Betty. None of them had noticed her, and she was grateful for the protection they gave her.

Presently their words began to penetrate through the gray wall of misery which had shut everything out from her senses.

"Oh, by the way, Olivia, do you know who that queer little thing was who came in just behind you? Betty looked up. She remembered the pretty brunette who had passed down the receiving line ahead of her.

"Why, no," the girl laughed. "I wondered myself. Did



you get the style of her evening gown?" They both laughed. Betty's cheeks burned. So it was her dress that made her so out of place here. Her eyes glanced over the groups of gleaming white shoulders, bare, tapering arms and snowy bosoms above low cut bodices. The flush on her face deepened. Well, at any rate she was glad she was not dressed as they were. She wondered how a woman could leave her own room dressed as these women were. To be sure she knew that Norrisville was an old-fashioned little village, but she was glad for some of its old-fashioned ideals. There she had been taught that the beauty of a woman's body is a treasure too sacred to be exposed to the eyes of the world. She fell to wondering vaguely, if it could be possible that she and her people were the only ones who held such notions; that she, because she chose to cover her body, must be a laughing-stock to other people.

The girls in front of her went on in reckless merriment. Another one spoke up:

"I saw her, too. You mean the little Quaker, don't you? I wondered if she thought this was a character ball?"

There was another laugh. Then the first girl spoke again.

"She didn't remind me of a Quaker, though of course that fits. But she looks for all the world like a little gray wren who had her nest in our eaves this summer." Then a masculine voice broke into the conversation.

"A little gray wren?" he asked.

"Yes, for all the world. Really, Don, you must see her. She's perfectly ridiculous."

"I don't see why she need be," the man's voice protested. "That is, I don't see why a wren would be out of place in a gathering of song-birds. Did it never occur to you that one little gray wren makes more real music for the world than all the *peacocks* put together? Besides I *did* see the lady in question, and as far as I'm any judge of costumes, she struck me as being the *only decently dressed woman in the room*." As the young man turned and walked away to escape the menacing looks and words of his sister and her friends, his eye fell upon Betty. He was instantly embarrassed, but he gave her one quick, friendly smile which she never forgot.

Just then Richard espied her and hurried to her corner.

"Why, Betty, how did I lose you? I've been looking everywhere. There are a lot of people I want you to meet. But there comes Professor Arthurs, so we shall have to wait until after the program."

Betty was grateful for the flutter of excitement which kept even her cousin's eyes from her. She wouldn't have him know for anything what she had suffered.

During the hour that followed the arrival of the great mas-

ter Betty forgot her misery and sat entranced, drinking in the deep, rich tones which filled the room. After all, she told herself, she was glad she was there.

Then the president of the league announced that a number of members were ready to present students of unusual promise. There were two solos following, the first by a young man with a rich baritone voice, and the other by a young lady with sweet contralto. Both numbers were received with appreciative applause. The president arose again and Betty was electrified to hear her own name called out.

"Miss Elizabeth Marshall is presented by Professor Richard Pemberton." There was an unusual hush of expectancy; partly due to Richard's popularity, and partly because Betty's name was unknown to them.

Betty's head was swimming. She looked at her cousin. Surely she had been mistaken. But Richard's face did not reassure her. He was smiling encouragingly.

"Come on, Betty. I decided to show them what I had found even if I can't keep you now," he whispered.

"Oh, but I can't," the girl protested.

"Of course, you can. Come. Sing that little swallow song you sang for me last night."

Betty looked helplessly over the sea of strange faces who were now regarding her in a new light. From across the room she met the gray eyes of the young man who had championed her earlier in the evening. He was smiling at her again in that friendly way he had done when he discovered her there in the corner. His words sounded again in her ear. "One little gray wren makes more real music for the world than all the peacocks put together." She felt a sudden desire that he should not be disappointed in her, figuratively or otherwise. Mechanically she left her chair and followed her cousin across to the piano.

Richard played the air and she began the song. She forgot the strange faces and tried to imagine she was a real little gray wren pouring forth the melody of her golden soul to the world. She sat down amid a sincere burst of applause and in a moment she was surrounded by the friends of her cousin eager to extend congratulations and the hand of fellowship.

The ovation meant nothing to Betty, however, in the light of her earlier experience of the evening. But she was glad when the young man with the smiling gray eyes drew near, to be presented. His name was Mr. Lawrence and her cousin addressed him as Don.

He took a seat beside Betty and talked to her all during the rest of the evening, which time was given over to conversation and refreshments.

"I presume I shall have the pleasure of seeing you often," he said as the guests were beginning to make preparations for departure. "You are here studying with your cousin I suppose?"

"I hope to study with him some time, but it shall not be for a couple of years at least." Betty felt that his surprised ejaculation required an explanation.

"I am interested in music and I hope to go on with my study of it, but just now I am devoting my time to missionary work for my Church."

Donald Lawrence was plainly interested and begged to call on her at her cousin's the following evening. Betty was forced to tell him that she would leave on the afternoon train for her field of labor.

During the two years which followed Betty often thought both of Donald Lawrence and of the inspiration he had given her in the figure of the little gray wren. It helped her over many hard places in her labor. She was a little gray wren with a song for the world, and whether the song was words, or actions she always tried to sing it with the soul of the golden-throated song-bird.

And then one day when her two years' mission was ended, and she had received an honorable release from her labors she boarded the train for her cousin's home determined to make some of her dreams come true.

As she stepped from the platform in the city of her destination, she felt a hand relieve her of her heavy traveling bag and a voice which was not Cousin Richard's saying,

"I thought I recognized you. You are the little gray wren come back to sing for us." And Betty—but that really belongs to another story.

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## The Purpose of God Will Prevail

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Battles sinister and sanguine are raging,  
The sands are blood-soaked, rivers red.  
True, thousands of heroes are dying,  
And thousands of heroes are dead.

Fair cities are smouldering in ruin,  
Grim wrecks are afloat on the main,  
Brave women and children are starving,  
Foul pestilence plunders the plain.

True, honor and virtue are outraged,  
But, sad heart, though nations may quail,  
Though war wastes the world's choicest treasures,  
The purpose of God will prevail!

*Midway, Utah*

*Guy E. Coleman*



## "We Stand for Thrift and Economy"\*

*By Clarissa A. Beesley, Secretary Y. L. M. I. A.*

This slogan is one of a series of four which the General Boards have recommended to the consideration of the officers and members of the Mutual Improvement Associations. The first of these was presented at our June conference, in 1914—"We Stand for a Sacred Sabbath and a Weekly Half-holiday." Those following were: "We Stand for a Weekly Home Evening," and "We Stand for State- and Nation-wide Prohibition." We believe that the first two have been productive of a greater reverence for the Sabbath and an increased love of home, in the hearts of many of our young people. We know that the slogan last year had much to do in bringing about the happy condition which shall banish the liquor evil from the State of Utah, and shall assist in eradicating it from the nation. We now bring to you this slogan, and trust that its message shall be vital to all and shall be effective throughout Zion.

We Stand for Thrift and Economy! The Latter-day Saints have always stood for thrift and economy. But many of us, of the younger generation, carried away by the spirit of the age, have partaken of the serious fault of the American people—that of extravagance and waste. Now the nation is calling to us, and the condition of the times demands, that we shall mend our ways and revive again those practices which make for wholesome, simple living which in turn develops honest, righteous manhood and womanhood.

Thrift denotes industry; it denotes good husbandry. It is the power to produce. It is the power not only to accumulate wealth but to so manage and expend that wealth that it shall bring the greatest net returns. It is the power to grasp opportunity. It is the power to convert limited resources into new forms and products which shall be stepping stones to comfort and prosperity. It is the power which enables one to keep out of debt, or, if forced temporarily into its bondage, soon to release himself therefrom.

I believe that the Lord loves a thrifty man or woman, provided always that their hearts are set to do his will. We read that Abraham, the friend of God, was rich in cattle and goods, and we know that he and his children labored with their hands

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\*Delivered at the M. I. A. Conference, Sunday, June 10, 1917.

in the tilling of the soil. We read that Joseph, because of his executive ability and skill in the management of affairs, was honored of Pharaoh and of the Lord in being permitted to gather the grain into the storehouses of Egypt for the succoring of the famine-stricken lands. We read of the thrift and industry of the women of Bible days, to whom tribute is thus paid by King Solomon:

She seeketh wool, and flax, and worketh willingly with her hands.

She is like the merchants' ships; she bringeth her food from afar.

She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard.

\* \* \* \* \*

She layeth her hands to the spindle, and her hands hold the distaff.

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

She is not afraid of the snow for her household; for all her household are clothed with scarlet.

\* \* \* \* \*

Her husband is known in the gates, when he sitteth among the elders of the land.

She maketh fine linen, and selleth it; and she delivereth girdles unto the merchant.

Strength and honor are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up, and call her blessed; her husband also, and he praiseth her.

I said that the Latter-day Saints have always stood for thrift and economy. Do you pause often to think of the thrift of your pioneer parents and grandparents? The example they set cannot too often be recalled. And today in nearly every town and village of these western valleys are families, the children of those early settlers, who have been successful financially, who occupy positions of prominence, and who are men and women of character in the community. Do we reflect that these men or their fathers brought the logs from the canyons and builded their homes, that they made their own furniture, mended or made the shoes for their children, and toiled early and late to make the earth yield of its abundance for the sustenance of their families? Do we reflect upon the resourcefulness and thrift of those pioneer women? How they carded and spun and wove, changing the raw material into clothing? How they took the saleratus from the field, dissolved it in water, and after the water had evaporated, used the remnant in lieu of baking soda for bread? How they poured water over the ashes from their wood fires to make lye, which in turn would be combined

with the scraps of grease or bone to be made into soap? How, not having paper patterns, they pinned the cloth upon the "living model" and so cut out the dress? One incident tells of how a good woman, desiring some gray silk and knowing that none could be procured within a thousand miles, drew the white thread across the sooty bottom of a camp kettle, and was satisfied with the substitute. Surely such energy and thrift deserve to be rewarded.

Not long since a gentleman of some prominence in Utah, whose purpose it was to interest the people in the problem of food conservation, made this statement: "I cannot talk to your Relief Society about the preserving of food; they have always been doing this. There is no need to try to teach your people thrift and economy; they have always been trained along these lines; the teachings of Brigham Young have borne good fruit."

One fortunate thing about the thrifty man and woman is that generally they possess many other sterling qualities of character. The power to work, to work hard, and enjoy one's work creates a healthy condition of mind, so that, coupled with thrift, we usually find honesty, genial good humor, a love of temperance, and a love of virtue. Indeed, we could not advocate thrift were there not combined with it these other virtues.

In the present movement to produce and conserve our food supplies that our own families may be well provided for in time of need, we must not forget our neighbor. Coupled with our honest effort for personal success, brotherly love should ever dwell within our hearts. And when the times of need are upon us, no one of us should forget to share with another who has not.

Then let this message go forth to the members of the great Mutual Improvement Association: Let the young men imbibe the spirit of work which is resting upon the nation, but let them also set an example in honesty and clean living which shall reflect honor and credit upon the people of the Lord whom they represent. Let the young women also assist in increasing the food supply and in conserving that already produced; they, no less than their brothers, may render their country service by exercising wise, careful management of their resources. Let them learn the value of money, keep careful account of all they expend, and let them keep out of debt.

May faith and good works increase among us and may the Lord bless us temporally and spiritually.

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#### *M. I. A. Slogans*

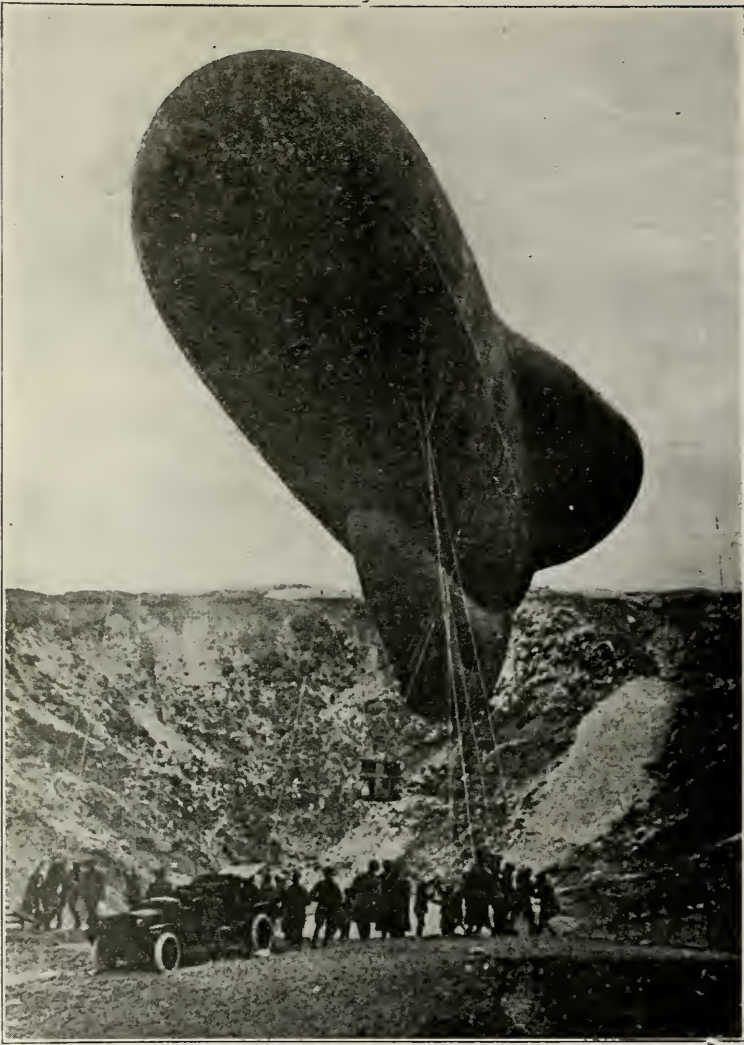
We Stand for a Sacred Sabbath and a Weekly Half-holiday.

We Stand for a Weekly Home Evening.

We Stand for State- and Nation-wide Prohibition.

We Stand for Thrift and Economy.





*Copyright by Underwood & Underwood, N. Y.*

This immense mine crater serves to hide the great observation balloon. The "sausage balloon," much used by the French for observation purposes, is shown here in an immense mine crater, about to rise with observers. There are many such craters in the territory where the British blew nine miles of German trenches into the air. This crater is one of the most immense on the whole battle-front and it probably took tons and tons of explosives to blow it up. It now serves as an excellent hiding-place for the balloon.



*Lake Louise, Rocky Mountain Park*

## The Charm of Canada

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*By Frank C. Steele*

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Canada, the land of the maple, and, as Kipling calls her, "our lady of the snows," with her great alternating stretches of plains, forests and mountains, intersected and beautified by innumerable rivers, lakes and glaciers, holds hidden charms to the tourist and sportsman to be found in no other part of the earth. Here the hunter finds all the species of big game in the northern realm, from the fierce grizzly of the mountains, the lordly caribou of the northeastern mainland to the graceful antelope that gambols freely over the western prairies and the alluring mountain sheep that scale the perilous crags and recesses of the Rockies.

Millions of fur-bearing animals swarm in the great pine-forest belt enriching the trapper and hunter. The rivers and lakes are the homes of the industrious beaver, while the watchful otter follows the clear streams of the northland. Truly, the great lone land weaves a mystery about one. Here still may be found the wigwam of the redmen, nestled snugly among the firs and pines, and his birch canoe still cleaves the waters of the MacKenzie and the Saskatchewan, adding a delightful touch of romance.

Canada is taking the necessary steps to preserve these natural beauty spots. Her system of national parks cannot be surpassed anywhere in the world. It is only in recent years that these natural parks have been improved. So busily engaged have the Canadian people been in the material development of their

wonderful country, that they left without special notice the splendor of its mountains and valleys and rivers and glaciers, the endowments of a generous Creator.

But the Canadian people are now fully alive to the possibilities of their country to tourist traffic. This year in spite of the war, the Dominion government has set aside several hundred thousand dollars for the development of this chain of national parks. Roads and bridges and hotels are being built, and every year sees the tourist traffic expanding by leaps and bounds.

The Rocky Mountain or Bauff park, located on the main line of the Canadian Pacific railway, west of Calgary, Alberta, is the most highly improved of all the natural parks of the Dominion. Situated in the very heart of the Rockies, it is visited by thousands every year, its fame having spread through-



*A Bighorn in Jasper Park*

out America and Europe. The park consists of 640,000 acres, and ranges from ten to fifty miles in width. Within this area there is every inducement to draw the tourist from his trans-continental train to this wonderland of scenic beauty. Here he may breathe the keen, pure air wafted over snow-capped mountains and the sparkling waters of Lake Louise. Exhilarated by this wonderful ozone he may climb mountains, row, paddle in real Indian canoes, fish, play golf or tennis, or ramble up





*Bow Falls, Rocky Mountain Park, Banff, Canada*





*Rocky Mountain Sheep, Rocky Mountain Park, Near Bauff*

valleys and canyons standing in wild grandeur fresh from the chisel of the Eternal Sculptor.

Then, too, in many of the Canadian parks are to be found glaciers that rival those of the Alps. Here may be seen the sublime vastness, the awful remorselessness of Nature. Beautiful to the extreme, but terrible in the crushing strength of its mighty volition. And it is not only the seasoned Alpine climber who drinks in the seductive charm of the cool, clean solitudes where glaciers are born and perform their wonderful work. Every healthy man or woman must yield to the exquisite delight of



*Maligne Lake, Jasper Park*

these inspiring surroundings. It is well worth a visit to see how the glacial machinery works, machinery which some thousands of years ago shaped the whole surface of Canada, leaving the land of rivers and lakes and prairies as seen today.

There are very few places in the world where fine glacial scenery can be found so close to a great railway as in Canada's mountain parks. If one steps from his Pullman at Bauff, the magnificent Victoria glacier is in full view, doubled by its reflection in lovely Lake Louise.

"There is a cleanness and virginity, an exquisite loveliness, about many of the Rocky Mountain peaks and valleys that has a peculiar charm," exclaims an admirer. This is indeed true! One feels that Nature has been caught in the very act of creation. He sees and feels God in the marvelous workings and transcendent beauty of his surroundings.

Canadian parks are among the earth's beauty spots. Scarcely marked by the feet of white men as yet, they are being kept in reserve, preserved to delight and glorify the Canadian-born of the future generations and they who might be their guests.

*Atlanta, Georgia*

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## My Brother

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What is life without my brother?  
 What are riches, what is power?  
 What are visions of the future?  
 What the pleasures of the hour?

### *Refrain*

I will be my brother's keeper—  
 He shall dwell within my heart;  
 Of the joys we share together,  
 Each shall have the bigger part.

What is earth without my brother?  
 What the joy the morn can bring;  
 What the fragrance of the flower,  
 What the bubbling of the spring?

What's the comfort of the fire-side,  
 What's the plenty of my board?  
 If I have no sharing brother,  
 What's the blessing of the Lord?

*George H. Brimhall*

# For Time Only or for Eternity?

## Human Institutions and Divine Authority

*By James E. Talmage, of the Council of the Twelve*

*We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof. (Articles of Faith No. 5).*

Organization is essential to human advancement. The Divine affirmation that it is not good for man to be alone may be applied not only to the union of the sexes in honorable marriage, upon which the perpetuity of the race depends, but also to the association of humankind in community life, without which co-operation is impossible and the achievements of united purpose would be unknown.

It is therefore natural and necessary that men shall establish and maintain institutions for community betterment. The constitution of every liberal government recognizes the right of individuals to associate themselves in any organization having worthy purpose, in harmony with the spirit of law and order, and not interfering with the rights and privileges of non-members.

Thus, men may institute societies, associations, and clubs, guilds, fraternities, and orders. They may designate their organization as a church if they choose, and may enact rules prescribing conditions of admission, and providing for the administration of the institution's affairs. They may go so far as to say that no man shall be admitted to the church thus created except he be baptized by immersion in water by one of the officials, and that the seal of membership shall be the pronouncing of a formula accompanied by the laying on of hands.

But who of us would hazard his reputation as a rational being by asserting or even believing that such baptism, administered by an authority created by man, can be of effect in assuring remission of sins, or that it shall be recognized as efficacious by the powers of Heaven?

Churches, societies, or other associations, established on

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\*This is one of a series of short articles, dealing with the doctrines of the Church of Jesus Christ of Latter-day Saints, now being published in the *Sunda* yissues of several prominent papers throughout the country.—*Editors.*

purely human initiative are institutions of men; they can never be aught else. It is in line with consistency that such organizations bear the names of men, or that they be known by some appellation expressive of their origin, their constitution, their peculiarities of government, their location, or some other distinguishing feature. Could it be counted less than sacrilege to attach the name of Deity to a church called into being in the manner we have assumed?

The Church of the apostolic epoch was the organization that Christ had established. He very expressively called it *My Church* (Matt. 16:18); and after His departure, every ordinance therein was administered in the name of Jesus Christ. By Divine assurance those ordinances were of effect, not only on earth but in Heaven, not alone for time, but for eternity. Of man-made institutions, of artificial growths though bearing the titles of churchly cults, the Lord emphatically declared: "*Every plant, which my heavenly Father hath not planted, shall be rooted up*" (Matt. 15:13).

In the course of His ministrations on the Western Continent, Jesus Christ established His Church, and thus answered certain inquiries as to the name by which that Church should be called:

*"Whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake. And how be it my church, save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my gospel. \* \* \** And if it so be that the church is built upon my gospel, then will the Father show forth his own works in it. But if it be not built upon my gospel, and is built upon the works of men, or upon the works of the devil, verily I say unto you, they have joy in their works for a season, and by and by the end cometh, and they are hewn down and cast into the fire, from whence there is no return" (Book of Mormon, 3 Nephi 27:7-11).

The acts of a public official, whether of local or national status, are effective only within the limits of the jurisdiction he represents. City ordinances can be enforced within the boundaries of the municipality, but not beyond. State legislatures are powerless to enact laws for interstate regulation. Congress is limited in specific jurisdiction to the national domain. Yet, in the face of these fundamental facts, there are men who assume that it is within their province to legislate in spiritual affairs, and to alter, annul, or supersede by their own enactments, the



laws established by Divine authority relating to membership in the Kingdom of God.

In the current age the Lord has established His Church upon the earth, and has made plain the portentous fact that while honorable obligations, agreements, and contracts among men may be valid under human laws, He is in no way bound by such exercise of mortal agency as conditioning the future of the soul after death. Ponder these declarations of Jesus Christ, given to His Church in 1843:

*"All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, \* \* \* are of no efficacy, virtue or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead. Behold! mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name? Or, will I receive at your hands that which I have not appointed? And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was? I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord. And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God" (Doctrine and Covenants 132:5-13).*



# Old Tim

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*By Newel K. Young*

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When I first saw them, Old Tim and Bounce, they were engaged in a bloody battle with five border-ruffians. The two partners had rescued a poor Mexican lass from the hands of these marauding "gringos," and the bullies, being more than two to one, were protesting this interference with their "personal liberty" (?) in vigorous style.

Failing to beat their opponents by fair play, one of the brutes, knife in hand, was striking a foul blow at Old Tim's back, when Bounce caught him, burying his teeth in the fellow's fore-arm. The knife fell to the ground and the man howled with pain. Just then the ruffians heard and saw a crowd of angry Mexicans running toward them from the village nearby; so the cowards took to their heels.

"Well, Bounce, old boy," said Tim in friendly voice, as he picked up the knife that his would-be assassin had dropped, "you got 'im just in time." Old Tim's junior partner seemed as modest and undisturbed by what had happened as the old man himself.

Seeing me lying on the grass the old prospector said, "Hello, what have we here?" After looking me over he continued, "Why, man you'd die in this hole. You must go with us to the hills."

And either because I could be genuinely glad with the death grip upon me, or because I loved the hills, they adopted me. And so I kept these two company for four years, tramping over the hills and plains of northern Mexico, while I made my fight against the great white plague.

During these years the old prospector sold mining claims for more than 100,000 pesos; and it would be difficult for that much money to give more good cheer and timely help than Old Tim's use of it gave.

When I protested his giving away all he had, the old man laughingly said, "Me and Karnegy are goin' to do our best not to die disgraced by wealth."

How these two loved this wild life among the hills! And they really loved, yes, adored each other. For eight years they were never separated for a whole day and night. Bounce's mother had been as devoted and true to the old prospector as her son was; yet, she was not so dearly beloved by their master;

for the old man mellowed with the passing of the years. Then Bounce was a warrior; and Old Tim was a fighter, Albeit he was not one whit a bully. So they journeyed and camped among the gulches and hills of Chihuahua and Sonora prospecting for the hidden treasures of the Sierra Madres. And I was given a place and a welcome with them, sharing their life and fare.

The shadow first fell on us at our camp at the foot of the Sierras in the state of Chihuahua. A mad coyote rushed wildly into our camp. Old Tim was stooped over our boiling coffee. The crazed creature, frothing at the mouth and gnashing his teeth, hit straight for the old man's throat. Bounce, quick as a flash—still barely in time—caught the coyote by the nape of the neck hurling the brute to the ground. And before the intruder could rise, the dog had him by the throat, and there he held and chewed until the beast was dead. But our old warrior came from the fray with an ugly gash in his jaw.

Old Tim nursed and doctored and watched the dog with a tender devotion. For nine days the man worried—in silence mind you—during the day and tossed and murmured in his sleep during the night. But after the ninth day had passed and his comrade was still safe Old Tim was himself again.

Thirteen days after our adventure with the coyote we stopped at an Indian village among the very tops of the Sierra Madre mountains to water our horses. We crossed the creek before stopping. It must have been the village wash-day, for the banks of the ponded-stream were lined with Indian women washing their clothes. And the babies, naked or half-naked, fairly swarmed about the water's edge and in the sand. There were babies and chickens, and dogs and babies, and babies and pigs everywhere.

As Bounce stepped into the water he was taken with a hydropophobia fit. His eyes glared wildly, and he frothed at the mouth as he rolled and tumbled in the dust of the road or dashed madly about. What a scattering as these barbarous mothers caught up their babes and rushed to our side of the stream leaving the creek between them and the dog.

Poor Old Tim! he went ashen white, and the sweat stood on his brow in great beads as he muttered, "Bounce! Poor old Bounce! Yer done for, old feller!" Then clutching my arm he said, "Empy, you tend to him!" I started for my gun.

"My God!" cried Old Tim in answer to a wild, terrified scream from one of the Indian mothers. Before I could interfere to stop him the old man was through the creek and out of reach. Just as Bounce sprang upon a little Indian girl coming from the hill, his master caught him with one hand as he snatched the child from the dog's frothing jaws with the other.

The dirty, half-savage child was saved; but Old Tim's hand was torn and bleeding.

The child's mother would have worshiped the man in her gratitude but he would have none of it. He laughed alike at my praises for his heroism and my fears for his wound. I cared for the dog; and by Old Tim's directions buried the old warrior in a spot selected by his master among a grove of beautiful pines in an out-of-the-way nook of the mountains.

A week later, in the same temper that he would have disposed of a mining claim or swapped horses, Old Tim said, "The jig's about up for me, Emphy. In my old leather satchel you will find directions about what to do with my junk. We'll quit work for a day or two and just roam over the hills." Then he told me where and how to bury him when he died.

The next morning the old man seemed more like himself. For two days we roamed the hills, climbing the highest peaks in sight. Little was said. But the old prospector was enraptured with the beauties and music of his mountains and woods. Each day's jaunt ended near the spot where Bounce was buried. After the old prospector had sat there in silence for a long time, we returned to camp. And on these two evenings Old Tim talked to me of his past. He had never talked of himself before.

The second night after the old man had talked of his youth and family and his boyhood home, and of his later life among the wild hills of Mexico, he fairly took my breath by saying, "It won't do for me to be left loose any longer." And by virtue of his earnestness and his superior will Old Tim had me bind him according to his directions. He slept soundly all that night; and the next day he seemed well except that he was even more silent than usual. But soon after night-fall the madness came upon him.

For three days and nights he—I can't talk, talk of that. But during all these hours I tried in vain to relieve him. On the fourth morning after several hours of peaceful sleep the old man went to his final rest and reward. Then I knew that I loved him as I had loved my own father. With a heavy and broken heart I laid Old Tim away to rest in that lonely grove of pines, as directed by him, near his partner and friend.



# The Beneficial Bacteria

## The Farmers' Invisible Friends

*By Dr. J. E. Greaves, Bacteriologist, Utah Agricultural College*

The terms "bacteria," "microbe" and "micro-organism" suggest to the minds of many some minute body, usually animal, which inhabits everything in the world, and the function of which is to make man miserable—a something which is injurious and the sooner the world is freed of them the better it will be for the human race. This, however, is a wrong attitude, for, in the first place, they are minute plants and not animals, and, in the second place, there are many more beneficial bacteria than there are injurious ones. It is very conservative to state that there are at least ninety-nine beneficial bacteria upon this universe to every one that is injurious, and it can be further stated, without fear of contradiction, that without them life upon this planet would be impossible! When we come to realize these facts the study of bacteria takes on a new and more interesting aspect. But, we may ask, if this be true, why do we hear so much concerning the injurious microbe and so little concerning the beneficial one. There are two main reasons for the existence of this condition: namely, when an outlaw commits some crime against human society it is heralded far and near and all hear of it. The machinery of the law is set in operation to apprehend the culprit and bring him to justice. So it is with these outlaws in bacterial society. The typhoid, or perchance some other disease-producing organism, attacks some individual or it may be an entire community. We hear of the horrors of the disease. If it be typhoid we hear of the long-drawn-out fight between the human individuals on the one hand and the invisible enemy on the other. If it be not checked we find it spreading to other places, and, during the Dark Ages, sweeping like a prairie fire over a whole continent. So this gives us the second reason why we hear more of the disease-producing organisms than we do of the beneficial organisms. Man has learned that it is a fight between him and the robber microbes to see which will inherit the earth. He has learned that he must protect himself against these enemies just as he must against the highwayman who demands his money or his life. For these reasons we have studied the bacterial outlaws, their place and condition of growth. We have photographed

him and given him a place in the Rogue's Gallery. All have heard and are on the lookout for him.

On the other hand, while we see and admire the magnificent structures and complex institutions which have been reared by the mind and hand of man, we see and pass on. In many cases we do not stop to contemplate the countless millions living and dead who have contributed their mite that things might be as they are. Man does not have to protect himself against these honest toilers; hence, they go by unnoticed. They do not have the sensationalism to their work that there is to the work of the other class. So it is with the countless billions of beneficial bacteria; they toil on day and night, generation after generation, accomplishing good for the human race. We do not miss them for they have always helped us. They never become discouraged, but toil on for good until conditions become intolerable when they die and in many cases are replaced by the bacterial outlaw. In a study of the beneficial bacteria we turn first to the soil, for from this—either directly or indirectly—man draws heavily for his food, clothing, and necessities of life. The soil is not as man may think—a dead, inert mass, but it is teeming with life! Both invisible plants and animals inhabit it by the millions. These have been at work within it long before man began to till the soil. In the formation of soil from the primitive rock, bacteria played no small part. The changes wrought by the elements first giving them a foothold.

The changes of temperature which occur tear huge rocks from their mooring and break them into fragments. It is a well-known fact that most substances, when heated, often expand and contract in varying degrees so that parts are put under a strain, and the strain at times is sufficient to cause cracks of varying sizes to occur in the rock, a result which may be illustrated by the sudden cooling of hot glass or the sudden heating of cool glass. Throughout the long, hot days of summer, the rocks are heated to a comparatively high temperature, as the boy realizes who has chased barefooted over their surface in quest of grasshoppers or butterflies. At night they cool. This is repeated day after day. This continued heating and cooling gradually causes small crevices to appear in even the most resistant. These become filled with water and dust; when the cold nights of autumn come this water is frozen. In freezing, the water expands and the rocks are broken into pieces; so it continues day after day and year after year, until the rock becomes a fine powder, but even then the plant food is insoluble and cannot be taken up by the plant. Long before it has reached the form of powder, bacteria start to grow upon the surface of the rock and in the crevices, and in their growth they form acids which

act upon the insoluble plant foods bringing them into solution. Bacteria continue their work long after the rocks have been changed to soil, each day liberating a little more plant food for the growth of plants during that day. During the year the bacteria are able in a fertile soil to liberate enough plant food for the production of a good crop. When manure is applied it not only supplies food for the growing crop, but it also supplies food for the micro-organisms and they in turn liberate more of the insoluble constituents of the fine rocks within the soil. So we find millions of them in every ounce of soil struggling, to be sure, for their very existence, but always rendering a little more inorganic plant food available for the farmer's crop.

One of the essential elements for crop production, and the one which is usually in the soil in the smallest quantities, is nitrogen. This, unless it be applied to the soil in the form of the costly fertilizer, sodium nitrate, must be prepared for the plant by bacteria. The farmer finds his crop is limited directly by the speed with which these classes of organisms prepare the food for his growing crop. If they are active, other things being favorable, he will get a good crop, but if they do not play their part—everything else may be ideal—and yet there is no crop.

Bacteriological examination of cultivated soils has shown that usually those which are richest contain the greatest number of bacteria. The number in the soil is dependent upon the quantity and character of food the bacteria find in the soil. If the soil is rich in plant residue, barnyard manure, and the like, many bacteria will be found there pulling these substances to pieces, liberating gases and acids which act upon insoluble particles of the soil and render them soluble. One class of organisms changes the protein constituents of the soil into ammonia. This type we speak of as the ammonifiers. One can often detect their activity from the odor of ammonia coming from manure heaps.

Most plants cannot, however, use nitrogen in the form of ammonia; it must be in the form of nitrates. This transformation is brought about by two distinct types of organisms. One of them feeds upon the ammonia produced and manufactures nitrous acid. Should the change cease at this point and nitrous acid accumulate in the soil in large quantities, plants would not grow upon it for this is a poison to plants. But in soils properly cared for only minute quantities of nitrous acid are found. As soon as it is formed another type of organism feeds upon it and manufactures for the growing plant nitric acid. This, when formed, reacts with other constituents of the soil, such as limestone, and it is ready to be taken up by the plant to manufacture nourishing food, beautiful flowers, or fragrant perfumes for the human family.

Were it not for bacteria the world in time would be filled with neverchanging organic matter. The plant residues, trees, and animal bodies, would remain stored up in the soil, and with it that element, carbon, which in the form of carbon dioxide, is required by all green growing plants. Bacteria in getting the energy which they require in their life activity are continually liberating carbon so that it may start again on its wonderful journey of construction. And if the carbon and nitrogen could but speak to us what tales of wonderment they would tell, and the chemist, bacteriologist, and farmer would each be much wiser, for many of the changes through which carbon and nitrogen pass, due either to the action of the lower plants, bacteria, or the higher plants with which the farmer deals, are so complex that even the scientist with his apparently magical methods cannot follow them.

We have considered so far only the plant food found in the soil and the changes through which it passes, but the farmer is usually more concerned with that substance which is lacking from his soil, and which must be placed within the soil; otherwise his yields are low. In many cases the lacking element is nitrogen and he notes from the fertilizer quotations that the elements will cost him fifteen cents a pound if he purchase it in the form of sodium nitrate, ammonia sulfate, or dried blood. If he stops to make a simple calculation he finds that it would cost him fifteen dollars for enough to produce one hundred bushels of wheat, and seven dollars and fifty cents for enough to produce one ton of alfalfa hay. And in these calculations it has been assumed that he could get back in the form of corn, wheat or alfalfa every pound of commercial nitrogen which he applied to his soil, which, on the face of it, is an utter impossibility. So he has to look to other means of getting nitrogen for his growing crop, and here again bacteria come to his rescue.

There are seventy-five million pounds of atmospheric nitrogen resting upon every acre of land. But none of the higher plants have the power of taking this directly out of the air. One family of plants, the Leguminosae, in which are included peas, beans, alfalfa, clover and many others, if properly infected by bacteria, have the power of using this atmospheric nitrogen and, under this condition and with these plants, nitrogen no longer remains the limiting element of crop production. For these microscopic organisms which live within small nodules upon the alfalfa are master chemists, and within their small laboratory they can bring about changes which man can only imperfectly imitate with costly machinery and under the action of powerful electric currents. In some of the experiments carried on at the Illinois Experiment Station these minute organ-



isms were found to be able to increase the first cutting of alfalfa hay \$37.80 per acre, and this counting it only at the same price as we would have to pay on the market for an equivalent quantity of nitrogen in the form of a commercial fertilizer! If these crops be plowed under, the fertility of the soil would be increased to just that extent. One writer has said of them, "They not only work for nothing and board themselves, but they pay for the privilege." This is strictly true, for all they require is a plant on which to grow and a well aerated soil containing limestone. They cannot work in an acid soil.

We have another set of nitrogen-gathering organisms within the soil which differs from the above in that they can live free in the soil and gather nitrogen, and they may, under ideal conditions, gather appreciable quantities of nitrogen.

It is quite possible that much of the benefit derived from the summer fallowing of land is due to the growth of this class of organisms within the soil, storing up nitrogen for future generations of plants. For it has been found that they are more active and found in greater numbers in such a soil. All the work which the farmer puts upon the soil to render it more porous reacts beneficially upon this class of organisms, for they not only love atmospheric nitrogen and oxygen, but they are absolutely essential to their life activities and they must be gotten from within the soil, for the minute organisms cannot live upon the upper surface of the soil, for to them the direct rays of the sun means death.

But these are only a few of the many who help the farmer. They are at work in his silo rendering the food more palatable and nutritious for his cattle. They are working in his milk and cream, and if they be the right kind they give to the butter and cheese its desirable flavor. They take part in the tanning of leather, the retting of flax, the curing of tobacco, and, in short, they help us in a hundred and one ways in which we little suspect. And one of the most fascinating and instructive tasks set for man is to learn how to increase the work of the beneficial bacteria and to suppress or entirely weed out the injurious bacteria.

*Logan, Utah.*

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Hark! the trumpet. Heroes, rally!

Freedom's land shall still be free.

Lo! they swarm from hill and valley,

Loyal sons of Liberty.

—Orson F. Whitney, *L. D. S. Hymns.*

# How to Read\*

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*By Osborne J. P. Widtsoe, A. M.*

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During the ten or fifteen minutes allotted to me, I sincerely hope that I may have the Spirit of the Lord to inspire me; and I hope, further, that the few suggestions I shall have to make, may be in accordance with the desire of the Spirit of the Lord.

In view of the report that Brother Kirkham has just made, that in the reading activity of the Mutual Improvement Associations we have grown from about seven hundred reading members to over sixty-four thousand reading members, it would seem that a statement I have heard not infrequently of late is not true. Several times within the last two or three weeks it has been said in my hearing that our people are not a reading people, that we need a great deal of encouragement along this particular line. It does seem to me that of all the people under the sun, we ought to be a reading people; that we ought to become acquainted with good books; that we ought to grow in intelligence and understanding. It may be that there are many reasons why we do not read more widely than we do. We have a great many meetings to attend; we have a great many duties to perform; we have a great work to accomplish from day to day. Nevertheless, it is a fact that the Lord himself has declared that intelligence is the glory of God, that we cannot be saved in ignorance, that we are to seek wisdom from the best books, and that we are to read all good books. It appears to me, therefore, that it is one of the obligations the Lord has put upon his people, that we shall read, that we shall be a reading people, that we shall become acquainted with good things from good books. Then we come face to face with the question which has been given me to discuss today—How shall we read?

As I face this question, I am met at once with another one, and that is, Why is a book? It is somewhat like a conundrum, but unless I know why a book exists, I may not know how to read. I can easily imagine that the primitive folk of whom we are told sometimes, who first drew crude pictures upon stones, did so for some specific reason. I believe that the men who first invented the alphabet, who first expressed thoughts in writing, in picture writing or any other form of writing, did so

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\*Address delivered at joint M. I. A. officers' meeting, Annual Conference, June 8, 1917.

because they were impelled by a desire to express something to others, to convey something to others. That something which they wished to convey is a message. As people then learned how to write and as society grew in its complexity of organization, there came to be men who found it possible to make writing their special occupation. Today, writing has been commercialized, and not all the books that come upon the market, by any means, are worth reading; but this much is true, I believe, that just as well today as at any other time in the history of the world, as at the beginning when man first endeavored to convey his thoughts to his fellow-men, the books that are worth while have messages. How, then, shall I read?

The first thing to do is to read in such a way as to get the message. If the book has not a message, it is not worth reading, it is not worth the paper that it is printed upon. There are some who will preach to you the doctrine of art for art's sake, literature for literature's sake, and something else for something else's sake. As a matter of fact, things do not exist for themselves. They exist for us, for you and me; and books do not exist for themselves, then, but they exist for us, that we may get something out of them. If a book is written merely as a matter of exercise, to see how beautifully it can be constructed, how beautifully the thoughts in it can be expressed, but if there is no effort to make the thoughts of real benefit to those who shall afterward read the book, the book is not worth your time. The Reading Committee of the General Boards have, therefore, a great responsibility placed upon them when they proceed to select books for the Mutual Improvement Association to read.

Readers are generally classified into three groups. I do not like the names given to these three groups very well, yet I will give them to you anyway—the simple reader, the intellectual reader, and the gentle reader.

The simple reader is one who, like the fisherman with his net, goes out to the lake and takes in everything that happens to get into his net. He reads all kinds of books, good, bad, and indifferent; he makes no selection; he does not endeavor to get anything in particular out of reading; he merely reads.

The intellectual reader, on the other hand, is the man who reads merely for fact. He wants everything that is stated in the books to be absolutely true, to be correct and precise in every detail. He cares little for the inspiration that he may get out of the book; he cares little for the moral tone of the book; he cares little for anything except the exactness of the statements of the book.

The so-called gentle reader, however, combines the best qualities of all of these, if the first one has any qualities at all. The gentle reader reads for enlargement of mind; he reads for

enlargement of soul; he reads to learn, to know things; he reads for sympathy, for appreciation of his fellow-men, for the bettering of his ways, the cultivating of higher and finer ideals, for the making of himself a bigger and better man. He requires that the thought, the message of the book, shall be good; he requires that the statements shall be correct; he requires that the moral tone shall be high and pure.

It seems to me, then, that starting to read, we want to find out—we want to read for the purpose of discovering—the purpose of the author in writing. We want to find the message of the book. Then we want to be gentle readers of discrimination. We want to get those books that shall best inspire us to become greater and nobler and of more service in the world.

There are three tests that you may apply to the books the reading course has given you, and to all books that come under your observation. These three tests concern, first, the matter of the book; secondly, the form of the book, and, thirdly, the spirit of the book. You should ask yourselves this question,—in reading a book, and trying to discover its message,—Is the matter contained in the book essentially true, well chosen, and worth while? It is not enough that you find that the matter in a book is true, but it must also be timely, it must be appropriate, it must be well chosen and above all, it must be worth your while. Why waste time reading a book, no matter how true the matter contained may be, no matter how pertinent it may be to our own times or to our own lives, if it is not worth while in its application to our own lives? Next, is it pleasing in form? You and I must grow in appreciation, our tastes must be cultivated, we must learn to appreciate the bigger and the better and the finer things. We must observe the commandments of the Lord in becoming nearer like him. We must, then, cultivate our tastes by looking for these better things. Someone has said that art is nothing more nor less than the presentation of life in terms of truth and beauty. We are reading, then, to gain something of value to us in life. All literature should be a portrait or a presentation of life, but it should be a presentation of life in terms of truth and beauty. Is the form pleasing? Is the form or manner of the expression, the construction and all, in conformity with the higher principles of this definition of art, the presentation of life in terms of truth and beauty? Finally, and this is of great importance to all men and particularly, I think, to Mutual Improvement workers, is the spirit of the book sincere, of good moral tone, attractive and touched with a fine, sensitive, delicate feeling. A book that does not ring true, a book that does not breathe the spirit of a better, cleaner, moral life, is again not worth your time. Few books are worth reading that will not stand the test of this analysis.



The reason I do not say that not any book that does not stand this test is worth reading, is that there are occasionally men who write with a splendid message, who have something to give to us, but who have not learned anything about the art of expression; and consequently some few books may fail to measure up to the higher standards of some of the requirements of literature, but at least two of these tests every book worth while must stand.

Now, in reading, if the book presented to you has a preface, read the preface first. In ninety-nine cases out of a hundred, the preface was the last thing written. The man wrote his book, and when he got through, he wrote his preface; but in the preface, he tells you why he has written the book, what he hopes to accomplish through the book, what the mission of the book in the world is. And you are reading for the purpose of discovering the message of the book, of discovering whether or not the book has a message, and whether or not that message is worth while.

I believe that the Reading Course Committee has been careful in making its selection of books for you; but still, since this is for encouragement and for the development of reading amongst the people of the Church, it may be well to give two or three points that will stimulate reading outside of the reading course. In selecting your own books, as we hope you will, we trust you will read more than merely what is on the reading list,—in selecting your own books, select books about people and things. Read very few books about books. Learn to think for yourselves and to form your own commentaries on Shakespeare, on Browning, or on Jack London, or on somebody else. Read books about men and things, about the activities of life, the history of the world, the fiction that involves the living here upon the earth. Read occasionally a book about books, in order to test your own ability to judge a book.

There are several books on the reading course. There are many others that you will read of your own choice. Read one book at a time, but never one book only. Very few men in this world have made a success through one book alone. There are, however, a few exceptions. There are possibly half a dozen men in the field of English literature who were acquainted with only half a dozen books, but the great majority of men have been wide readers, they have read many books of many kinds and have got a great deal of inspiration from all of the books; but most of them have been careful to read one book at a time. Then remember this, further, and we hope you will follow this so far as the reading course is concerned, that, as someone has said, well-born books have relatives. If you find a good book, that same author has perhaps written another good book, or

the same subject may be treated in other books. So follow up your reading, go from one book to another, from that book to a third, from that to a fourth, until you satisfy yourself on this subject which you are investigating or in which you are reading, for the purpose of enlarging your mind. All well-born books have relatives; and their relatives are as good in most cases as the book that you happened to read first. Very often you will find that some of the relatives to which you are led are better than the books that you read first.

Some people will be disappointed in that they do not find the latest best seller on the Mutual Improvement reading course. Personally, I don't know but that I should say, "I thank the Lord it is not there," were it not for the fact that the present best seller, the present leader, happens to be a pretty good book; but in general, it is wise to read the books that have established themselves; become well acquainted with them. Read the old books. Not exclusively. I do not advocate living in the catacombs; I do not believe in associating with mummies, with things that are of the dead past. But literature is the brain of history, and all the impressions that have been made upon the brain are recorded in the literature, therefore, of a nation. If you wish to know a nation intimately, if you wish to know a people intimately, you must know the literature of that people. So, become acquainted with the best of the old books; mix with your reading of today, the reading that was the reading of yesterday, and in that way you will find, too, that you are applying a test to your own taste, and you are finding a new test whereby to judge of the new books, to determine whether or not they are worth while.

Read with the view and purpose of finding the message, of discovering the meritorious qualities in a book. Read, if you will, with pencil in hand, stopping at the end of chapters to think; go over the matter that you were reading; read slowly; read thoughtfully. Do not see how many pages you can read in an hour, but see how much good you can get out of your reading in an hour. Read, then, I repeat again, to discover the author's message; find that above all things; and though I may perhaps get myself into trouble by saying this, I will venture it, that if you find a book on the reading course which does not have a message, which is not worth while from these tests, report it to the chairman of the reading course committee, and let him correct the evil.

Brother Kirkham reported that you had a reading course in 1906. Do not forget that the books that were good in 1906 are still good. Read over the best books that you have read; and the very best books that you have read, read over again; make them your familiar friends, turn to them frequently and

get inspiration upon inspiration from those books. You know perhaps from your experience in going to theatres, that the second time you see a good play, you get a great deal more out of it than you did the first time you saw it; if you go a third time, you see still more good things, new things, in it, and you get a bigger inspiration from it; you go the fourth time and you think, "Well, this is going to be tedious; I can't see anything more in this play," but you find that the fourth time is still more interesting than it was the third.

Good books never become tiresome. If you turn back to some of your old reading and find you cannot read it any more, you will find two causes perhaps for your lack of interest, and the two causes are so related that they become practically only one. One is, you yourself have advanced and progressed and formed a higher ideal and a truer taste. The other is that the book itself may not have been so much worth while as you really thought when you were reading the book for the first time.

Finally, and this is my last word on the subject, I believe that in reading, we should follow the admonition given to Dr. Maeser, when he was sent to begin the Church School system: "Teach nothing, not even the multiplication table, without the assistance of the Spirit of the Lord." Books that are worth while should be read prayerfully as well as thoughtfully and slowly, for it is in this exercise of faith, in devotion, in remembering that we are the children of the Lord and that we are here for the special purpose of fulfilling a mission divinely imposed upon us, that we shall succeed. The Lord said, as I have already quoted, "Seek ye out of the best books, words of wisdom," but he went on to say further, "Seek learning even by study and also by faith." It is the faith that we exercise, it is the gift of the Holy Ghost which rests upon us, it is the power of the priesthood which is ours, that is going to make us better students, better scholars, better able to serve the world in the end, if we are to do any better than other people who have not these blessings.

May God help us to become a people of readers, of wise and discriminating readers, readers in faith and in the spirit of the Lord, I ask in the name of Jesus. Amen.

(For a list of Reading Course books, for 1917-18, see page 838, July number of the *Era*.)

# The Touch of the Leper\*

By Annie D. Palmer

The man walked with bowed head. The class-room discussion had convinced him almost beyond the shadow of a doubt that his wife's suffering was the direct result of his sin. The thought was bitter. That every act of folly or vice must be atoned for somewhere, he understood; but that his wife should suffer for his weakness, was a thought wholly new to him.

Four years ago he had married Myra Morgan. She was then one of the most popular girls in the state university. She was a leader in her class work, a leader in social activities, a leader in school patriotism. Every line and movement of her graceful form, spoke health and perfect womanhood. Her voice and smile shed constant happiness. Myra might probably have had her pick of the hundreds of young men who daily met her in halls and class rooms; besides it was well known, that in her little home town Paul Harmon was waiting for her, and that Paul was a man of no mean attraction as a man. In choosing as she did Myra had disregarded the teachings of her Church and set aside the wishes of her parents. The man realized now that her preference for him had been the result of show—of superficial recitations, expensive clothes, frequent treats, and motor trips that he never paid for.

Eighteen months after they were married he had left her and their little son, to attend a medical college in Chicago. Away from her and the influence of her purity, he had fallen a victim to influences of evil so unceremoniously thrust before the stranger in a big city.

When the first year's work was done he had gone home for vacation, and because Myra wished it, he had brought her and the boy with him to Chicago and rented a little flat for light housekeeping.

Soon his wife's health began to fail. At first she thought the climate was not agreeing with her, and began to talk of going home; then it was the climbing of stairs; then her diet, or the drinking water. Vainly she groped about trying to locate the cause, while steadily she grew weaker, and her pain and suffering increased. She never went out now and was scarcely able to attend to the simple duties of her home and child.

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\*This story received first place in the May *Era* story contest



And the man walked with bowed head, thinking. Over and over again there came to his mind the words of Dr. Herrick:

"These diseases, which are a curse beyond the power of words to express, are transmittable even in the early stages; and so the immorality of man is often visited with most terrible consequence upon women who are innocent."

It occurred to his mind that somewhere here was the office of Dr. Schill, one of the best specialists of the great city. Julian Clare sought him, and after long and tiresome waiting, obtained an interview. When the great physician had gone into the minutest detail of the case by serious questioning, he said:

"Yes, your suspicions are doubtless correct. It is the touch of the leper."

"You mean, doctor—"

"The moral leper, than which none is more terrible."

"You will prescribe?" asked Mr. Claire.

"I will operate. You have children?"

"One—a beautiful boy of two years."

"It always makes me feel sad to see a home in which there is an only child, when there should be other children; but it cannot be otherwise. You understand?"

"Yes," the man answered huskily, "I understand."

"You will tell your wife?"

"Great heavens, man, I cannot. She must never know."

The doctor was silent for the space of many minutes, during which the heart of the man beat wildly.

"On one condition," the doctor said at last, "will I consent to keep silent; that on the day your son is eighteen years of age you will tell him all. It can really do the little woman no good to know the awful truth; but her boy must be warned."

"I promise to tell him," sobbed the man bitterly, "before God I solemnly promise."

Myra was lying on the couch when her husband entered the apartment, and today she did not arise to greet him; but she put out her hand to clasp his in tender pressure, and smiled in the old sweet way.

"I am so glad you have come, Julian. Little Dick and I are so lonely. Do you know, dear, I sometimes wish little Dick were a twin."

"Why do you wish that?" The man forced a half smile.

"So he would be less lonely, and I more motherly. I do not think, dear, that any normal woman can be satisfied for long with an only child. She wants a family—at least I do—like a motherly old hen, whose cluck is answered by a brood of birds."

He kissed her tenderly and turned to Dick to hide his tears. "Say your little piece to papa, darling," the mother said as he held the baby on his knee.

The laughing little youngster cuddled down in his father's arms, and lisped in baby accents:

If we had a baby brother,  
'Stead of only me,  
Four of us could love each other,  
'Stead of only three.  
If we had a lot of babies,  
Four, or six, or nine,  
Glad and jolly all together,  
Wouldn't that be fine?

"That night when Dick slept peacefully in his crib, Julian Clare carefully explained to his wife the need of an operation—a rather serious operation—that would restore her to health. She could not understand then, and he never explained why he should lose his nerve and cry like a hurt child; but she attributed it to his tenderness and sympathy.

A few days later while Julian stood watching the operation with most fearful suspense, the earnest old specialist pronounced curses upon a civilization that permitted such conditions to exist. The wretched husband felt as though the spirit of the unconscious Myra looked into the depths of his soul and understood.

"It is the scourge of the age." The doctor spoke slowly and with impressive emphasis. "Trusting women meet it, and innocent, unsuspecting girls. Fiends, under the guise of men, carry it upon their lips, and convey it with a kiss to the lips of women they pretend to love. Lustful devils transmit it to their offspring, where it is manifested in deformities, in feeble-mindedness, in loss of sight. And knowing the terrible consequences of their vileness, these moral lepers still seek the haunts where innocence and virtue congregate. I have seen them in dance halls, dressed in the best clothes that fashion dictates, in form so rotten outside and in, that I would not permit my dog to rub against them, lest my child in petting the dog should be contaminated.

"I imagine that spirits in heaven that are waiting to take earthly bodies, shudder at the mere possibility of parentage so cursed with disease; and all that are purest and best among these spirits, must shrink away in utter disgust."

The conscience of the man smote him, until he stood a quivering thing, ready to drop down in the presence of the avenging angel. Dr. Schill noticed that he could stand no more, and ordered him from the room. Thus, in the torments of hell and the silence near to death, Julian Clare was taught the lesson of

social purity, which he should have learned in the days of dawning manhood.

When Dick had reached the age of eighteen his father, who should have been in the very prime of life, was already an old man. They who consume life's energies fast can scarcely hope to continue long; and Julian Clare had been too profligate of his strength to hold much vitality in reserve. In view of the awful result of his lust, he had summoned enough manhood to alter his course in that regard; but he allowed the drink habit to grow, and so went steadily down and down.

By taking an extra year for his medical studies, he got through, some way; and returning to his own state set up practice in a rather progressive little town. Here he became popular at once and for a time the practice was good; but it fell off rapidly when people began to know about the drink habit. Who would trust the intricate problems of human life to the crazy machinations of alcohol?

Had his life continued on in this way it is probable that he would have forgotten his promise to the old physician regarding little Dick. But he fell ill suddenly and in a few hours was seriously, desperately ill. Pneumonia had come upon him like an avenging fury, and knowing to what extent alcoholism had ravaged his strength, he realized that his chance was meager. Myra sat by his side or moved about to serve him like a ministering angel. He asked her to send Dick and leave them for a while together. And then in shame and humiliation and sorrow, pausing frequently for breath, and frequently to dry the rush of tears—he told Dick. And Dick with rising anger and indignation heard the confession of the man who had wrecked his mother's happiness and almost ended her life; that man, his father.

The boy wondered no longer, as he had often wondered, why his mother was always sad. He questioned no more his being the only child. Nor did he think it strange that so early in life, her hair was showing streaks of gray. He sobbed aloud as his father dwelt upon the hospital incident, and his anger melted into pity as the dying man depicted his own suffering.

Myra remained in the adjoining room until the feeble voice was still and only the sobbing of Dick was audible. Then she opened the door softly and went in. Dick sat with his head in his hands, weeping; Julian lay with closed eyes, his hands folded across his breast. Two days later they laid him away in the little churchyard. It was Dick's birthday. He was eighteen.

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A sweet-faced woman of more than middle life sat making button holes in a pink frock for one of her grandchildren. Her form was erect and sparkling. Her hair was white but soft and

wavy, and set off the delicate pink of her cheeks like a band of silver encircling pearls. Her neat house dress and dainty sewing apron were in perfect keeping with the beauty and order of her surroundings. The afternoon sun falling aslant through filmy curtains, fell on her face and hair like a halo.

Presently an elderly gentleman, with firm tread and dignified bearing came up the walk. The woman arose and greeted him warmly, and invited him into the cosy sitting room. Then she returned to her chair in the halo of the sunshine.

"It is good to see you again, Myra, after all these years," said the man. "It's like getting back into the old sweet days of long ago. Your life has been happy?"

"It has had its shadows, Paul. Every mistake we make has to be atoned for some how or other, and I have made a good many."

"You mean that you have suffered much. Poor girl!"

"But I have Dick," she hastened to explain, "yes, I have Dick. He is married but he lives here just next door. He and his wife are so good to me, and I don't know how I should live without his boys. There are four of them, the brightest, manliest, little youngsters you ever saw. Dick writes and lectures a great deal on social reform subjects. You may have heard of him."

"Richard Clare?"

"Yes, we always call him Dick. I don't know how he ever got so much enthusiasm on the subject, but if he hears of a boy within a hundred miles that needs to be taught morality, Dick goes to him. I have known him to leave his hay right in the midst of cutting, to spend the afternoon traveling to fill an appointment in some village where a half dozen boys would come to hear him talk. He is called into clubs and reform committees, and churches; and always he is the same fearless advocate of a standard of morals that shall require men as well as women to be pure. Oh, Paul, if there could ever be compensation for being denied other children, the compensation is in having one boy like Dick. I am so proud of him, Paul, so proud of my splendid boy!"

"You have just cause," the man assured her.

"But tell me about yourself, Paul—and your family."

"My family consists of about two hundred white hens, a span of coal black horses, and the dog."

"You never married?"

"I have seen but one woman that I wanted to marry. Perhaps you remember that she refused me."

A girlish blush overspread the face of Myra Clare, as she vividly recalled the time when Paul Harmon proposed to her.

"Yes, I remember," she answered.



"That woman remained the idol of my dreams. Her image had so enshrined itself in my heart that there was place for no other. When I worked, it was with the thought that she might some time need help; when I saved, I felt that some time she might enjoy. Myra, I have a good home and ample means, but I need that woman now more than I have ever needed her before.

"Your idol was a young woman, Paul, with vigor and charm; she is an elderly matron now, fifty-four years old. You would be disappointed in her."

"It is true, Myra, that the woman has grown older, but each year has added sweetness and dignity to her, while it has intensified the regard in which I have always held her. I dearly loved the girl, Myra; I think I idolize the woman. If I should propose to her again, do you think she would again refuse me?"

"I think, maybe, she would have better sense by this time," the woman answered; and they both laughed heartily as each met the other's honest eyes.

There were no fond kisses and no love-like embrace. There might have been both, had not Dick appeared on the scene just at that moment.

"Mother!" he called from the kitchen, "we have a new baby at our house—a fine baby girl, and we are going to call her Myra, after you."

"All doing well, Dick?"

"Just splendid," Dick answered as he came in.

"Meet Mr. Harmon, Dick, an old friend of mine."

"And your mother, Mr. Clare, is an old sweetheart of mine. I came in from the far West on purpose to see her."

A month later Mrs. Myra Clare and Paul Harmon were quietly married. To onlookers who were very young, the couple appeared somewhat past the time for love and match-making. Let such remember that they who are no older than ourselves, are never very old. Besides, these were exceedingly young in the course of time called eternity, and it was for such wonderful period of time that they were united.

*Provo, Utah*

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### Great Salt Lake

Serenest skies the eye ne'er sees,  
Nor clearer waves rise in the breeze;  
Nor sinks the sun o'er other sea,  
In brighter flames, than color thee.—E. H. A.

# The Teacher a Spiritual Inspiration\*

By Dr. John A. Widtsoe

*My Dear Fellow Workers, Brethren and Sisters:*—With you I thank God that among his many gifts to man he gave us music, and that he planted in the hearts of so many of our young people the desire to practice this divine art. When a letter came, a few days ago, notifying me of my appointment to speak to this text, I looked in vain for a supplemental letter telling me just what the committee had in mind. And I looked also twice at the name on the letter for I felt pretty sure that the committee had made a mistake, that they intended not John A. Widtsoe but Dr. George H. Brimhall, a senior member of the Board, and one of the most inspirational teachers we have ever had in the Church. I told Dr. Brimhall that a mistake had been made, but he scoffed at the idea, and I could not prevail upon him to take my part this afternoon.

But Dr. Brimhall himself, this afternoon, has been an illustration of what we mean by inspirational teacher. He has taught by word of mouth and by the printed page this afternoon, and taught in an inspirational fashion. I wish it were given to me to be able to sum up the hopes and the aspirations of all the world today as he has in this splendid line of the song "Old Glory," just sung in our hearing: "When the Goddess of Right and the Champion Might shall meet at the altar of Love." That is all we are hoping and hungering for in these war-ridden days. But I suppose that the committee, when it assigned this subject or text to me, recognized the fact that the Church is essentially a teaching institution; the Church and all its divisions are teaching institutions. The Church itself has a body of doctrine in its possession which it teaches to all mankind, in so far as men will listen to the messengers who carry the message, and then the Church leaves to the free agency of man the proper use and application of the doctrines that have been taught.

This conference itself is an illustration of the fact that the Church is essentially a teaching institution, for what else has been going on here these two days but the teaching of the officers how to teach when they go back to their respective stakes

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\*Delivered at the Joint Officers' meeting, M. I. A. Conference, Saturday, June 9, 1917.

and wards? It is a very important thing to teach in this Church, for almost the first command given us through the Prophet Joseph Smith was that this body of doctrine be taught to all mankind. The missionary spirit is the great spirit of the Latter-day Church. It is especially important that youth be taught and be taught well. We deal with youth. As I deal with young people all the days of the year, and as I have dealt almost all the years of my life, I feel more and more that proper teaching is the very key to the proper unlocking of the natures, the characters, and the futures of the young people.

I am frequently reminded, in dealing with young people, of the great balancing stone that we find on almost every mountain side, the great mass of rock that stands just on the edge of a ledge. The wind and the weather, for generations, have undermined it, have tunneled around it, and it is ready to fall. The slightest impulse will tip it downward. It will roll down the mountain side, find its place finally in the bottom of the canyon; or, a similar impulse from the other side will roll it onto the ledge itself, there to remain for perhaps generations, until nature again works its way with the rock. Sometimes the slightest teaching, the slightest word and thing that we say, almost without thinking, sinks into the heart of a young person and changes the whole life career of that young person.

So, it is tremendously important that we who are teachers in Zion teach properly and teach well, and teach effectively, in all that we do, especially in Mutual Improvement work. There is a great deal of poor teaching in the world. There is a great deal of poor teaching in our class rooms, in the public schools; there is a great deal of poor teaching in the high schools; a great deal of poor teaching in our universities and colleges; and there is a great deal of poor teaching in all these organizations. There is also a great deal of good teaching, but I fear that in the great many cases the teacher does not use his opportunity to the full in teaching as he should. To teach is something more than to merely give a phonographic representation of the words found in the manual, or in the text book, or in the Bible, or Book of Mormon, or Doctrine and Covenants. To simply repeat those words is an exasperation to one who likes good teaching. It is an abomination when a teacher stands up before the class, whether in the Mutual or in the public school room, and proceeds to read the lesson. It is a worse abomination when he comes to the class room and prepares himself, having begun to prepare himself about ten minutes before the class begins.

This, however, is not the place, nor have I the time this afternoon, to discuss the whole subject of teaching. I am assigned this text: "The Teacher, a Spiritual Inspiration." The

teacher is to be an inspiration to the students. He must inspire the students if he is to fulfil the order of this text. And what is the power of inspiration? The power to kindle the souls of men, the power to awaken all the faculties, all the activities of men; the power to teach divine truth in such a way that it sinks into the hearts of men and remains there; the power to so forget one's self that God may speak through the teacher to the students. These and other powers are those that we remember when we speak of the power of inspiration, especially in the class room. And a teacher who is to inspire others must himself be inspired; he must himself be awakened; his own soul must be touched. He must be quickened throughout his whole body, throughout his soul. He must properly feel the subject that he is to teach, must deal with it in such a way that he himself is forgotten; all his desires, all the ordinary desires of his life have been laid aside, and he simply thinks of the subject in hand; and then powers outside of him, divine powers, will speak through him and make his teaching wonderfully successful.

The great teacher is for all the world like the man who goes through the darkness of the night with a torch lighted—this is an old illustration—and the men and women who sit in darkness with their torches out, not kindled, can reach out their hands, because of the lighted torch of the teacher, and may light their own torches, their own lights until finally the whole night has been changed into day. And the only teacher who should be allowed to teach, if all were right, in our Mutual Improvement work, is a man who has that particular faculty and gift of kindling lights in other souls, who is able to so conduct himself, so live, so speak, so impress divine truths upon his fellow men, that as he walks about them, as he teaches them, they feel that they have been kindled and enlightened because of his presence and because of his work. But how are we, in detail, to make ourselves such kindlers, such inspirational teachers? First of all, and last of all, the private life of the teacher must be proper. He must live properly, not only in the class room, but outside, he must keep the commandments that he teaches others. He must struggle with himself, keep himself pure, clean; keep himself vigorous in the duties that belong to his calling. If he do not so live, then his teachings will not be effective; they will not sink into the souls of men; they will not be accepted; for those who do not understand better will take his teaching and compare that with his private life and say there is something false about the whole matter, and they refuse to accept what the teacher has given them.

Next, after having done his very best to live the right kind of a life, to make himself an example before his students, the



teacher who is to inspire others, who is to be an inspiration to students, must know his subject. Aside from a man's own private life, the beginning and the end of inspirational teaching is that the teacher understand his subject. The teacher must be a learner, and unless he is a learner he can not possibly inspire men and women with his teaching. To teach and to learn are like the back and the front of his hat. They go together; they are inseparable. The man who teaches well learns well. The man who teaches long learns long. The man who teaches must learn much, for almost the best way to learn a subject is to teach it, teach it well, and teach it properly. Then I may just as well say that not only is it necessary for the man that he know his subject, that he may deliver facts, truths to his students, but he must have a full mind also, that God himself may speak through him. We do not believe the doctrine that God made the earth out of nothing. We believe that he found materials in space and brought those materials together, and out of them he made the earth. He is the maker of the earth, but he made it out of something, and I think the Lord finds it exceedingly difficult to speak with the voice of inspiration through a man who has an empty head. God can speak best through a man who has given his time and his energy to the study of God's laws, who has himself attempted to prepare himself to be a messenger of God, to be a voice of divinity. The power of knowing is a wonderful power. You and I have very often sat in the presence of our own leaders in this Church, or in the presence of great leaders outside of our Church, men of learning, of distinction, and we have wondered at the ease with which they attacked some great doctrine, and apparently skipped easily from one great sublime height to another, touching on great thoughts that it seems difficult for us to understand, and we wonder how they arrived at such knowledge, how they learned to understand the gospel as they do. But the secret is extremely simple. The man who studies his subject long and deeply, who grows in the knowledge of it, finally reaches a condition of mind, a state of mind, by which it seems that all that he has assembled in his mind pushes him on, in spite of himself, unto new regions, undiscovered regions, and new truths burst upon him almost in spite of himself. That is the great power of knowing, and the man who desires to become a great inspirational teacher will have to remember this doctrine and fill his mind with the subject that he is teaching. Then he will teach well, and God will speak through him; and to his own astonishment he will say words, he will speak truths that were not clear to him before. Then, too, the man who is to teach well, the inspirational teacher, must be transparent to the will of God. Knowledge alone does not do it. The clean life alone will not do that. The man who

desires to be so transparent that God can speak through him, as the sun's light filters through this glass in these windows, must be a man who approaches God frequently, who talks with God, who discusses things with God, who prays to God; in short, who is not afraid to go to his God for information, or is not afraid to go to the Maker of men and tell him the troubles that rest upon him. The prayerful teacher who is well prepared in his subject, who lives a good and clean and consistent life, will always inspire the students who sit under his tuition.

And then, remember also that the teacher has besides another peculiar power. He teaches chemistry, he teaches physics, or he teaches English in the class room, outside of the Church. He teaches this or that doctrine in the Mutual Improvement classes, but he is for all the world like the dynamo that we have up in the mountains here, just a mass of steel and copper and brass and various elements and combinations of elements. The man, if he is strong enough, can turn that dynamo, or the power of the falling water will turn it, and to the astonishment, to the marvel of man, out of the strength of the arm comes through the dynamo the electric current, the electric light, or heat, that may be generated by proper resistance coils. All the wonders of the electric current come from the work of the man's arm, or from the energy of the water fall. That dynamo is a wonderful converter of one thing into another, and the teacher is just such a dynamo, if he is trained for his work and if he goes at his work in the right way. He teaches chemistry, and lo and behold out of chemistry come deep, subtle truths that pertain, perhaps, to the eternal life of man. He teaches the Word of Wisdom, and somehow, there is a transformation as these doctrines pass through the minds of the students, and the students find out of the doctrine of the Word of Wisdom some other truth to fit their needs, to supply the weak places in their natures. Now the teacher who has not felt the joy of being such a dynamo has not yet fully lived to know what the profession of teaching has to give. He has not stood before a class and told some certain subject as best he could, tried to explain it, make it clear, make it sink in the conscience of the young people, has not known until later, when some student came to him, how the word has been transformed by the marvel of God's way to meet some special need of that student—has not yet felt the keen joy that comes to the teacher. To be an inspirational teacher, a man must possess that power, that dynamic power that changes all his teachings into some subtle medium that supplies the needs of the student. Some people call it enthusiasm. It may be. They say enthusiasm is contagious. They say a teacher who is full of enthusiasm has that power. It doesn't make much differ-

ence what we call it. The fact is that there is that wonderful possible transformation between the teacher and the student.

Now, by all these means that I have mentioned hurriedly—because our time is now far gone—the teacher may become an inspiration to the students. But the committee has not only told me to speak about the teacher as an inspiration, as an inspirer, the Committee has instructed me also to speak about the teacher as a spiritual inspiration. They have not told me just what they mean, but I suspect that they mean that all that we teach, whatever it may be, shall be somehow related to the spirit of man, to the spiritual life of man. I am not very much in doubt about it. I think the Committee must have had in mind Section 29 in the Doctrine and Covenants. When you have time look it up, verses 31 to 35. You will find that the essence of it is this: "All things unto me are spiritual, and not at any time have I given unto you a law which was temporal." To the Lord all things are spiritual. No matter what we teach, if a man is to be a spiritual inspirer, he must remember the relationship of what he teaches to the eternal life of man; and there is great joy to all of us in the thought that there is a spiritual equivalent to all that we do. Brother Heber J. Grant has been called since his early manhood to preach the gospel to the whole Church. Loud and long he has taught the gospel truths. That has been his work in life. Another man has been called of God—I believe—to develop a hundred-and-sixty-acre farm, somewhere in Utah, or somewhere else on the face of the earth. He has given himself in truth to that work. He has not had the opportunity to preach the gospel. He has taught it to his family; he has lived it. He has not had the same opportunity that President Grant has had in standing before great audiences to proclaim the gospel. On the last great day when we stand before the Judge to be given our place in the life hereafter, I think we shall all find in accordance to this doctrine, revealed in the Doctrine and Covenants, that the work done by the man on the farm has somehow been transmuted into eternal, spiritual values. The following of the plow and of the harrow, the harvesting of potatoes, the feeding of the stock, which he has done honestly, and for the good of man, that the earth might be brought under the domination of man in obedience to God's command, has somehow been transmuted on the books of God into spiritual values, and this man and President Grant will stand side by side before the Master of men to be judged, not by what class of work they have done, but how they have fulfilled the missions that were given them.

Now, the teacher must remember that there is a possibility always of relating whatever we teach to this eternal journey

we are making, this eternal journey of which the short earth journey is only a small part; and if he will do that, understanding the meaning of the words of the Lord when he said that all his laws were spiritual, he will become, in very deed, a spiritual inspiration to his students. Everything may fit into life. That is one of the glories and joys of "Mormonism." All that we do, all that we have, all that we may become, fit into this eternal life of which we speak so often. There is no temporal, no spiritual. They dove-tail together, the temporal and the spiritual, one whole, moving on, from a remote past unknown to man, into a future far beyond this life, also unknown to man.

But all applies to this journey, so the teacher who is to be a spiritual inspiration to his students, who is to do this Mutual Improvement work in the class room, properly, and who remembers that with all our Scout work, and all our dancing, and all our reading courses, the most important work in the Improvement Associations is the class work. It is the core, the skeleton around which all the others are placed. The man who remembers will try to penetrate the secrets, if secrets they be, that make men spiritual inspirers. He will fill his mind with the proper information; he will live as best he can a righteous life; he will try to be transparent to the will of God, so that God may speak through him; he will try to so infuse enthusiasm into his work that all that he says may be transformed to fit the needs of his students. He will remember that all that he does is Mutual Improvement work, whatever he teaches is a part of the scheme that God has provided for the eternal advancement and life of man.

I hope and pray, my brethren and sisters, that we may think a little more soberly about the teaching that we do in our Mutual Improvement organizations than we do ordinarily, and make this year a year of high endeavor in the class room; that we may teach well, and acceptably to our Heavenly Father; for I am sure that by so doing we shall best meet the essential needs of the young people who are placed in our care.

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Once to every man and nation comes the moment to decide,  
In the strife of Truth with Falsehood, for the good or evil side;  
Some great cause, God's new Messiah, offering each the bloom  
or blight,

Parts the goats upon the left hand, and the sheep upon the right,  
And the choice goes by forever, 'twixt that darkness and that  
light.

—James Russell Lowell, "Freedom."





## Outlines for Scout Workers

*Mrs. Lucy Smith, and D. W. Parratt, B. S.*

### XX—The Rufous Humming Bird.

Art thou a bird, or bee, or butterfly?  
"Each and all three; a bird in shape am I;  
A bee, collecting sweets from bloom to bloom;  
A butterfly in brilliancy of plume."

—Montgomery.

1. Why is the rufous humming bird so named?
2. What other humming birds are found in our valley? Distinguish the rufous from these.

3. Note color and markings of both male and female and tell why the differences.
4. Where, when, and of what is the nest made?
5. Tell of the size, color, and number of eggs.
6. Upon what does the humming bird subsist?
7. Describe its flight.
8. In what way does it attack its enemies?
9. Where does it winter?
10. Should it be protected? Give at least one reason for your answer.

### *Handy Material*

"Minutest of the feathered kind,  
 Possessing every charm combined,  
 Nature, in forming thee, designed  
 That thou shouldst be  
 A proof within how little space  
 She can comprise such perfect grace,  
 Rendering thy lovely fairy race  
 Beauty's epitome."

All members of this "lovely fairy race" have very short wings. When the birds are in flight these tiny wings vibrate so rapidly that they produce peculiar humming sounds. Because of these sounds, the little feathered midgets are fittingly called humming birds.

There are more than four hundred sixty species of humming birds. Most live in the warm mountain regions of South and Central America, some in the West Indies, and others in North America. Of the entire lot, only about seventeen species are found in the United States, and of this number all but one or two spend considerable of their time in Mexico. Only one is found in the eastern part of our country, thus leaving the other sixteen for the prairie and mountain states of the West.

Some half dozen of these are found in Utah, but the most common in and near our own valley are the Black-chinned, the Broad-tailed, and the Rufous. The first of these gets its name from the velvety black patch on its chin and upper throat, the second from its extra broad tail, and the third from the predominating reddish-brown or rufous color of the male bird.

The rufous hummer is most often seen in our midst during migratory seasons. He is seldom more than three and one-half inches in length and his little wings stretch only one and one-half inches beyond each side of the body. He is easily recognized by his bright crimson ruff and brilliant coloring. The reddish-brown, from which he is named, covers under parts, back, neck, and most of tail. A beautiful metallic, purplish brown edges the wedge-shaped tail and a purplish green of like lustre covers most of the wings and forehead. Below the

bright red ruff on his chubby throat is a narrow white collar, completing in dainty way the proud little fellow's attractive toilet.

The female is much more modest in her attire. As with most other lady birds, she is given the privilege of selecting her mate. In consequence she is not placed in competition with others of her sex and therefore has no need of showy colors or winning gowns. These belong to the less fortunate male who, in order to attract desired attentions, must out-do rival suitors in charms that appeal to the coveted lady bird. But with her it is quite different. She is most concerned in nesting and rearing young. To do these most successfully she must be concealed from lurking enemies. In consequence she dresses in colors which blend most nearly with those of her nest and summer surroundings. The pleasing mixture of green and brown on wings, tail, back, and head serves nigh on perfectly in this respect. Only trained eyes would detect the little lady humming bird as she quietly hovers in her tiny brown nest among the green leaves of some chosen tree, vine or bush.

The nests, usually built from two to six feet above the ground, are made of mosses, lichens, or other soft vegetable fibers. These materials are often woven together with spider webs and the whole thing delicately lined with cotton from cottonwood tree or down from other plants.

As a rule two broods of little ones are raised each season. The baby birds, usually two to a nest, come from pure white eggs no larger than a good-sized pea. These tiny babies, about the size of bees, are fed by regurgitation; that is, the mother bird pumps the food first softened in her own crop, down the throats of her little ones by means of her own beak.

Like all other hummers, the rufous obtains his food from flowers. This consists of nectar and insects and is always secured while the bird is on wing. Honeysuckle, monk's hood, columbine, tea vine, and the like are the flowers furnishing desired food and in consequence are the ones most often visited. It is interesting to note that the humming bird discovers the flowers he visits by sight alone, and any bit of bright color in the distance is almost sure to attract him to it.

The flight of this little creature is really wonderful. He seems to be a complete master of the air. With perfect balance he "goes up and down like a little elevator" and flies sidewise and backwards nigh on as easily as frontwards. While he is hovering in quest of food, his wings vibrate so fast that you cannot see them. All that is visible of them is a faint blur on either side of his body. If alarmed he will dart away with such speed that it is almost impossible for the eye to follow his course.

The rufous hummer has temper and courage to match his fiery hues. He does not hesitate to dispute the possession of choice flower patches with other hummers and usually comes off victoriously. Nor is he afraid to attack larger birds. Often he is seen driving his long, sharp bill at the eyes of the larger fellow and making it so uncomfortable that the intruder is glad to escape.

For many years, humming birds have been in demand for millinery purposes. The rate at which they have been killed for this heartless trade is simply appalling. In only one sale Lewis and Peat of London sold twenty-four thousand eight hundred skins of these little beauties. That was in February, 1911. In May of the same year the same company sold six thousand two hundred fifty and in the following October Hale and Sons, also of London, disposed of ten thousand forty. Similar sales, of course, are made by other raw-feather dealers in Paris, Amsterdam, and Berlin. From where do these thousands of birds come and how long can this exterminating trade last? "That the very choicest birds of the whole avian world should be thus blotted out at the behest of vain and heartless women is a shame, a disgrace, and world-wide loss."

"What does it cost this garniture of death?  
It costs the life which God alone can give:  
It costs dull silence where was music's breath,  
It costs dead joy, that foolish pride may live,  
Ah, life and joy and song, depend upon it,  
Are costly trimmings for a woman's bonnet!"

*To a Humming Bird*

Voyagers on golden air,  
Type of all that's fleet and fair  
Incarnate gem,  
Live diadem,  
Bird-beam of the summer day  
Whither on your sunny way?

Loveliest of all lovely things,  
Roses open to your wings;  
Each gentle breast  
Would give you rest;  
Stay, forget lost Paradise,  
Star-bird, fallen from happy skies.

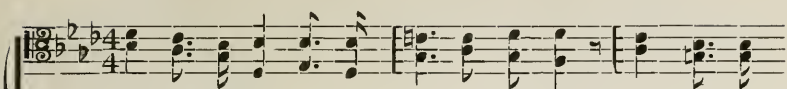
Vanished! Earth is not his home;  
Onward, onward, must he roam,  
Swift passion-thought,  
In rapture wrought,  
Issue of the soul's desire  
Plumed with beauty and with fire.

—John Vance Cheney.



# Dear, Dear Old Folks

Written for the Y. M. M. I. A. Boys, by Evan Stephens



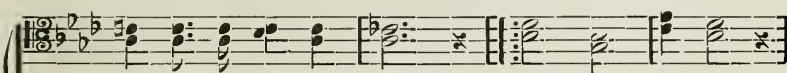
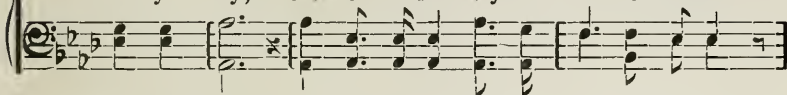
*1st and 2nd Tenor.*

1. This is the day when we meet to hon-or Those we re-
2. 'Tis to your care and your love un-ceas-ing, All that we
3. Here let the tho't of the grey De-cem-ber Give way to

*1st and 2nd Bass.*

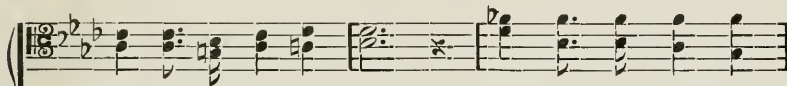
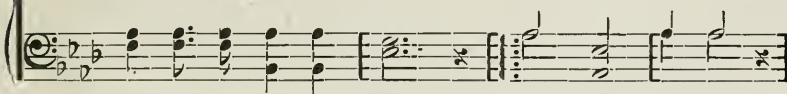


vere and love; Those who have marched long and fought life's battles,  
have we owe. On - ly our love, day by day increasing  
balm-y May; Here we would have you to still remember

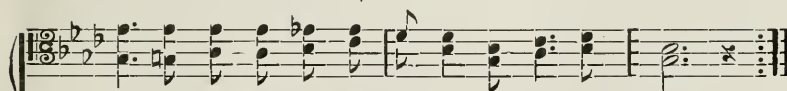
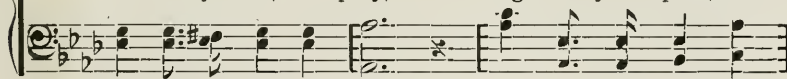


Aid - ed by heav'n a - bove.  
Is all you ask, we know.  
How to be glad and gay.

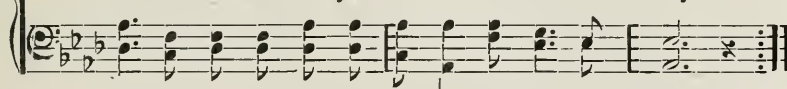
Dear, dear old folks,



God bless you all, we pray, Lighten your path, and



chase the shadows From your faces and hearts to - day.



Let the 2nd tenor part be prominent. If desired, you will find that the Junior Boys can sing effectively the 1st tenor part as an alto.—E. S.

# My Conception of the Nature of God

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*By Calvin S. Smith*

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God is a real, tangible, rational being with senses, emotions, feelings, and judgment.

That he is real and tangible is shown by the testimony of the scriptures. The angel of the Lord who wrestled with Jacob (Gen. 34:23-32) was real and tangible enough, notably when he touched Jacob's thigh. The finger that wrote on the tables of stone (Exodus 31:18) was certainly at least as tangible as the stone upon which it wrote. It is evident that Abraham's, Jacob's, and Moses' conceptions of God were conceptions of a tangible Being.

Christ said, "He that hath seen me hath seen the Father" (John 14:9). This is evidence to me of the tangibility of his Father. The Book of Mormon God was certainly tangible (See Ether, chapter 3:5-7).

The facts concerning his possession of senses, emotions, and feelings are too well known to be questioned.

As to the nature of this reality and tangibility of God we are not sure. I believe the material of his body to be somewhat different to that of ours. We know that it is incorruptible and of an exceedingly fine material, but none the less real because we cannot see it. The resurrected Christ had taken on incorruption and had such a body.

According to Paul, (I Corinthians 11:11) "Neither is the man without the woman; neither is the woman without the man in the Lord," so, according to my conception of God, he is not without the woman. This is the conception that we get in Eliza R. Snow's, "O My Father."

The statements of Joseph Smith; namely, "God is man made perfect," "As man now is, God once was; and as God now is, man may become," adequately express my idea of the nature and purposes of God. I believe this is a part of "Mormon" doctrine (See section 132:37 of the Doc. and Cov.). According to this idea man has some of the elements of godliness in him. He knows good from evil; he has intelligence; and he has an immortal spirit. The pathetic thing about this spirit, to the sinner, is that this spirit is immortal. The man cannot help it. For instance Alma prayed that he might be relieved of his responsibility for wrongdoing by extinction, but such a thing could not be. (See Book of Mormon; Alma, chapter 36:15.)

This conception of God seems to me to be the most rational that I have heard of. Scientists may question the truth of everything that is not evident to the senses, and there may be a reasonable doubt about a good many things, because the senses are limited and inaccurate; but do they question the existence of living things? birds? fish? animals? or man?

Does it require more faith to believe in the possibility of the existence of God than it does to believe in the existence of man? Would it be more wonderful? I do not think so.

Does it require any great stretch of imagination to think that man may be as God? With sufficient knowledge of the laws of nature, could he not prolong life indefinitely? Man has already overcome many of the forces that destroy life. Many diseases that used to be dreaded are no longer feared, and men are saved by scientific knowledge to years of usefulness in the world.

With sufficient knowledge of the laws of the universe could not man control them to a certain extent? One scientist has said, "Give me a lever, long enough, and I will move the earth."

The evidences of our senses show us that wonderful things do exist. Man has just attained a bucket full of knowledge from the ocean of truth. Is he warranted in prating of his science and discoveries? Where was he, "When the sons of God shouted for joy?" Let him read the 38th chapter of the book of Job.

With these things in mind, it is only the "fool that sayeth in his heart there is no God." To me, "The heavens declare the glory of God; and the firmament showeth his handiwork."

## Linger Longer

Linger longer, Summer day.  
Fruit bent vine and new mown hay.  
Scent of clover in the wind—  
Blossoms fair, where bees may find  
Honey-dew, and birds a-wing  
Praise the world and everything  
In their song; they trill and coo  
Smiling sun and sky of blue:  
Oft it seems as if they say,  
Linger longer, Summer day.

*Provo, Utah*

Linger longer, Life's young day,  
Heart of youth, with pleasures gay,  
Roaming through the meadows green  
Laughing lips and eyes agleam—  
Hopes of coming joy and bliss,  
School day fun, and Love's first kiss,  
Setting hearts aglow, afire,  
For the highest to aspire—  
Ah, if thou canst stay alway,  
Linger longer, Life's young day.

*Ida Stewart Peay*

# Class Work\*

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*By Mary E. Connelly, Editor Young Woman's Journal*

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We cannot place too much emphasis on class work, for this forms the foundation stone upon which we build; and if the structure that we rear is to be beautiful, substantial, and lasting, the class work must be strong and virile.

There are many standpoints from which we might consider class work. One thing you are not responsible for, and that is your text. Upon the General Board rests the responsibility of furnishing the lessons to you, and I can assure you that they do it with prayerful, earnest hearts, and after thoughtful and careful study.

Upon you, presidents, rests the responsibility of selecting teachers, and the teacher is the wonderful force in class work. If you fully realize how much it means to your association what kind of teachers you have, I am sure that you will very prayerfully consider the subject before asking any man or any woman to act in this holy capacity.

Upon you, teachers, rests the responsibility of seeing that the lessons are presented in such a way that your class may first get the information, second the inspiration and the feeling and the testimony of the truth of the lessons, and, third, that they shall be moved to live better because of the teachings they have received. The teacher, then, must be "a living light fountain whom it is good to be near." He must go into his class in power, the power that comes from knowing the text, the power that comes from loving his class, the power that comes from having faith in the work, the power that comes from feeling that it is tangible, that it is practical, and that it can be put into the every-day life of his class.

If I were to ask this morning, "What do you find your greatest difficulty to be in class work?" I believe most of you would say, "In the preparation on the part of the class," and I believe that the greatest difficulty in preparation comes from a lack of proper assignment. I feel that our teachers do not sense fully, how necessary it is that they should know the lesson from A to Z, that they should have pondered over it and outlined it thoroughly and know just what they want the class

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\*Address delivered at joint M. I. A. officers' meeting, Annual Conference, June 8, 1917.



to get from it, before they presume to make an assignment. How many, many times do we hear the assignment made like this: "Next week, girls, we will take the lesson on Prayer. It is found in the December *Journal*. Mary will take the first three topics, Jane the next two, and Sarah the last four." Now, what incentive is there to the indifferent girl to get the lesson, from such an assignment as that? What enthusiasm will that kind of assignment arouse? What curiosity will it awaken? Or if the lesson is on Tithing, if the teacher says, "Next time, brethren, we will take the lesson on Tithing; it is number five in the Manual; I hope you will study it." Now, there are a few in the class who will study. You only need to suggest to some people what to do and they will do it, but you are after the ones who need encouragement, who need helping, so you want to make an assignment that will make them begin that very night, thinking about the subject and talking about it. If you find in studying over the lesson, a few things that will excite the curiosity of your class or that will cause them to discuss or that will cause them to question as to whether they know the thing, then you will get them to begin on their way home talking about that lesson. For instance take this lesson on Prayer. If you would suggest that they talk on their way home about some of these questions, "Why should we pray? Where should we pray? When should we pray? Why are some prayers unanswered? In what spirit should we pray? Perhaps one of those several topics will interest a certain girl, and she will ask another girl what she thinks about it; and when she gets home, it is likely she will want to see what the text says about it, to see whether she agrees or disagrees. Then you want to ask those girls to bring to your class next time, stories of answered prayers, so that they will begin talking to their fathers, their mothers, and their associates.

If the brother, in assigning the lesson on Tithing, shall say to his class, "Brethren, you all know the importance of this subject, but there are many things in this lesson that perhaps you have not thought about before, and we would like you to discuss on your way home tonight, what are the blessings that come from paying of tithing and what are the penalties that come from non-payment of tithing? Ask them what effect it has on the individual who believes in tithing and yet does not pay it, ask them to read over that night, under the sociological aspects of the lesson, some of the testimonies of the non-members of the Church in regard to the character of the honest tithe-payer among the Latter-day Saints. There are some things there they have not perhaps thought of. Then you might read some of those splendid questions that follow that lesson on Tithing. Do something in assigning every lesson, to get them started to

thinking. I believe that if you ask some of these questions or suggest some of these topics, you will get a great majority of your class to thinking along that line.

You have a big help this year in the scoring which is to be given for the reading of the lesson. Do urge your class, teachers, to read it thoughtfully, and not just gallop through it to say they have read it; that isn't true; they must have read it thoughtfully.

In making the assignment, you must consider how you are going to assign that lesson, whether it is going to be a lecture, whether it is going to be assigned questions and answers, whether it is going to be assigned topics, or whether it is going to be a general assignment. If you can get your class to prepare, certainly the last is the best way; when you can get your whole class studying, talking, thinking about the lesson, and when the teacher can come and direct the discussion.

After the assignment has been made, next week comes the presentation of the work, and the teacher comes before the class with a prayerful heart that the big things in that lesson may be impressed upon the hearers, that such things may be brought forth as shall be for the best of that class. It may be that one class will need certain things emphasized, another class will need other things emphasized in the lesson. Now comes the drawing forth of that class; for, remember, teaching is not a pouring-in process. The teacher is not to do all the work, but the teacher is to draw forth from those people, to get them to express themselves, and if the teacher can get them to talking, their faith in the subject will increase and it will gain more power in their lives. The teacher must be careful not to let them wander too far afield, but must keep them to the main themes in that lesson. The teacher has already determined the three or four big things that he or she wishes to present to that class, and the central points around which the others will group themselves. There must be the Spirit of the Lord in the class-room, because we want no Mutual Improvement teachers who do not believe implicitly in this great work and who do not have faith in it, and who do not put the Spirit of the Lord into every teaching of the association work.

But there remains still another thing to do. Information and inspiration may be a source of exaltation. Those things may also be a source of condemnation. If that class has come in contact with the truth, been moved by the power of the Spirit so that the truth has burned within their hearts, and they do not live according to the truth, then those things have condemned them; but if they live the light they have received, then those things exalt them. So the teacher must watch that after every lesson, there is better living on the part of the class

members. If the work is on Prayer, the teacher wants to see that those girls pray more earnestly, more seriously, with more faith and always in the right spirit, "Thy will, O God, not mine, be done;" and if they have not prayed as they should do, if they have been infrequent in their praying, she wants to watch and perhaps go to persons and work with them individually, to see that they observe this wonderful privilege of conversing with our Father. If the lesson is on Tithing, the brother wants to see that those brethren in that class, after they have felt the glory and the privilege of paying tithing, of sustaining this great work, pay it; and if they have only paid it once or twice a year, that they pay it at the proper time, whenever they receive an increase, that they shall tithe that increase; and perhaps he needs to consult the bishop and work with individual members of his class, to see that they live the truth.

My dear brethren and sisters, may this class work so inspire our young people that they may know, feel, and do, I ask in the name of Jesus. Amen.

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## By Swaying Summer Seas

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List! 'tis the long, low wave along the shore,  
 The rustling murmur of the summer sea!  
 The zephyr, lithe of wing, doth float before—  
 And ocean voices speak mysteriously.  
 Ah, harken to the cadence mild and free,  
 The low, deep ripple of the summer sea!

Hark! Now the joyous billows on the shore,  
 The dancing laughter of the summer sea,  
 Yon snowy breaker rising o'er and o'er  
 In gleaming glory leapeth wild and free;  
 Ah, hark the surges call unceasingly  
 The fulsome swaying of the summer sea!

List to the winsome ripple on the shore,  
 The breezy music of the summer sea;  
 The strange, half tuneful, murmurings outpour  
 Their all upon the strand refreshingly.  
 The sky above is smiling dreamily;  
 Ah, happy day beside the swaying sea!

*Minnie Iverson Hodapp*

# EDITORS' TABLE



## Rebaptism

The question has been asked why "rebaptism was established in the day of the Prophet Joseph Smith and why it was continued for a number of years in Utah under the direction of President Brigham Young, and why it is now abandoned?"

There is really in the Church no such thing as "rebaptism." Baptism, as we understand it, is one of the cardinal principles of the gospel, commanded primarily for the remission of sins and secondarily as the door by which we enter into the Church. It was first made known and taught as one of the ordinances of the gospel to Adam who was commanded to instruct his children and call upon them to be baptized for the remission of sins. The ordinance of baptism was known and practiced in ancient Israel and in all ages of the world as one of the essential ordinances of the gospel where the gospel has been found on the earth. It is just as necessary today as at any other period in the history of the world, for without it the sinner cannot receive a remission of his sins and be admitted into the kingdom of God.

It is true that during the administration of the Prophet Joseph Smith some members of the Church were again baptized, without having lost their membership by excommunication but who were in transgression, and so it has been from that day down to the present, where the repentant transgressor has desired that the ordinance be performed for the remission of sins. Frederick G. Williams was "rebaptized" and confirmed August 5, 1838, at Far West, Missouri, although he was then a member of the Church (*History of the Church*, Vol. 3, p. 55).

After the arrival of the Pioneers in the Salt Lake Valley, and subsequently for a considerable period, all those who entered the valley were baptized anew at the request of President Brigham Young who, with the Council of the Twelve, set the example to the people who were gathering from all parts of the world. There were various reasons for this action on the part of President Young and the leading brethren. They stated that it was for the "renewal of their covenants." They came into the valley rejoicing after many trials and untold hardships from a land where they had been subject to mob violence and dictation on the part of enemies who denied to them the privilege guaranteed in the Constitution of our land, to worship



God according to the dictates of conscience. After their arrival in this western land they were free from molestation, and in humility they approached the Lord, not because of transgression, but because of thankfulness for their deliverance from wicked enemies, and knowing no better way to express their gratitude decided to make covenant with the Lord that from that time forward they would serve him and keep his commandments. As a token of this covenant they entered the water and were baptized and confirmed, renewing their covenants and obligations as members of the Church.

Another reason that caused these brethren to take such a step and make the renewal of the covenant general, applying to all who came into the valley, was the fact that during their drivings, mobbings and persecutions and final exodus, many branch and ward records had been lost, and when the people entered the Salt Lake Valley and sought a standing in the communities of the Saints, many of them were without certificates of baptism and were unable to point to the records from whence they came to show their proper claim to full fellowship among the Saints. As it is essential that a record of the members be kept, it was thought well to have all such do their first works over again that the record might be made and thus no question could be raised in later years regarding their standing in the Church. To make the matter fair and avoid feelings that otherwise might have arisen, the requirement was made of all.

Another reason was the fact that following the martyrdom of Joseph and Hyrum Smith some members of the Church had actually strayed away and in their darkness had followed after false shepherds such as James J. Strang, William Smith, Zenas H. Gurley, and Jason W. Briggs, not knowing what to do and not being firmly founded in the faith by which they could recognize the true Shepherd, and after their repentance and return to the fold, they desired to renew their covenants and be again established in their full standing in the Church.

For these reasons and others of lesser import the practice of "rebaptizing" all who entered the valley of Salt Lake prevailed at that early day. As already stated baptism is for the remission of sins on the part of those who have not come into the Church, and the door by which they enter. Those who have been baptized and confirmed members of the Church who transgress may receive the remission of their sins through the atonement of our Savior on conditions of their humility and repentance without again entering the waters of baptism. Should a person sin to that degree that it would be necessary to deprive him of his membership in the Church, it would be necessary, of course, for him after repenting to again enter the

Church through baptism. "Rebaptism" as understood in the question has not been done away, for even today where persons feel that they have transgressed to such a degree that they cannot conscientiously claim membership in the Church, and request baptism, even as new members, in order to be restored to fellowship among the Saints, their request may be granted. It is unnecessary, however, to rebaptize persons merely as a renewal of their covenants every time they transgress in order that they may obtain forgiveness, for this would greatly cheapen this sacred ordinance and weaken its effectiveness. One baptism by water for the remission of sins should be enough, and there are other means by which sins may be forgiven those who have made covenant with the Lord, provided they do not sin away their right to a standing in the Church. The rebaptism spoken of in Section 22 of the Doctrine and Covenants applied to those who had been baptized into some other organization, without authority from the Lord and who afterwards desired to unite with the Church and be accepted on their unauthorized baptism which had been performed by one without the Priesthood and power to officiate in gospel ordinances.

*Joseph F. Smith, Jr.*

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### "Mother's Tears Hard to Get By"

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The *Improvement Era* is in receipt of an extract from a letter from a young man who is attending school at Berkeley, California, and whose home is in Logan, Utah. The parents, who forward us the letter "from our boy," think that perhaps it would not be amiss to publish this extract in our magazine. It is young men of this character whom we hope will enlist in the National Guards and in the Navy and the Army as upon a mission. If they do so, they are entitled to the blessings and protection of the Lord. The works of righteousness which they will be able to do, as well as the splendid service they can render their State and Nation, under such influence, will be incalculable. The extract reads as follows:

"You will say it isn't Christian to go into the shooting business, but after all, the very essence of Christianity is to live for humanity, and if necessary to die for humanity; and don't you think that Christ would be ashamed of me to sit idly by and watch the people of Europe suffer, and autocracy and oppression threaten *our* future generations? You say let those go who want to go, and let them gather up the people not good for anything else, but if we call out an army of 2,000,000 men, there will be required 60,000 commissioned officers, and we can't pick up hoboes for this service. If educated people are good for anything, there is where they ought to be, and that is why I think I ought to do something. I hate to wait until they draft me into the ranks, when I might as well go in as

an officer, where my training would be of some advantage, and where one gets a fair monetary consideration for his service. It would be my plan to join the officers' reserve corps, and only be subject to service in time of emergency; and, of course, might not be called out at all, while on the other hand, I might go into the trenches any time. I have also thought seriously of the marine corps. It would be a fine experience, and has the advantage that one either sinks or floats, and doesn't meet with the hard knocks that they get in the line service. I suppose I could get into coast defense where there would only be about one chance in forty of ever getting shot at, but I feel like it would be an awful crime to 'lay' for an easy job, where there is no danger, and let some other man leave a wife and family and go into the dangerous places. I really don't know of a single person on the map who is more nearly the proper man for service than I am. I have some qualifications, and no reason for staying out. No one is depending on me. It would sure be tough luck to get \$1700 a year and not have any place to spend it, but it would be easy to get used to. I think it would be pretty nice to spend a few months or years as an officer in the army, if one gets back; but of course there isn't anything sure about getting back. I wouldn't go in for the fun, nor for the experience. However, I don't expect a very good time.

"I am just as sorry we didn't keep out of war as you are, but we've watched and worked and prayed for peace for so long, that I am quite firmly convinced that it is the Divine purpose that we go to war, and the sooner we go, the sooner it's over with, and we might as well be optimistic about it. I could whistle while I fight, all right, if it weren't for you people worrying about it so much. I believe that I could face a line of bayonets all right, but mother's tears would sure be hard to get by. Can't you cultivate a little optimism? There ought to be missionary work enough in the army to suit you, and think just once of the things that could be worse than giving a few years for a good cause. I should think you would be proud of it!"

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### Musical Gems

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The *Improvement Era* is printing, during the present volume, twelve musical compositions by Prof. Evan Stephens. We are convinced that each and every one of these selections breathes some sentiment which is in real harmony with the life, work, principles and hopes cherished by the Latter-day Saints. In a simple, straight-forward way, the music to each of these songs is a living expression of the text. They should be sung in every mutual improvement organization throughout the land. We believe, provided they are set properly before the people who sing, so that they may become thoroughly acquainted with them, that these musical gems will be of real inspirational worth and service, not only to our organizations, but to all the Church.

We are pleased to announce that arrangements have been made with Prof. Stephens for a continuation of similar musical selections for the coming volume, beginning in November, one

of which will appear each month in the *Improvement Era*.

The titles already prepared are:

1. "Obedience to the Call".....	Junior Boys
2. "The Cheery Smile".....	Junior Boys
3. "O Land of the Valleys and Mountains".....	Seniors
4. "The Truth, Boys, the Truth".....	Junior Boys
5. "At Home They are Praying for Me".....	Seniors
6. "Mother" (Solo with chorus).....	Junior Boys
7. "Beloved".....	Seniors
8. "Utah, We Love Thee".....	Senior and Junior
9. "On the Pioneer Trail".....	Junior
10. "Dear, Dear Old Folks".....	Senior
11. "Whistle a Merry Tune".....	Junior
12. "Pioneer Campfire Song" (Solo with chorus).....	Senior

As soon as the twelve numbers shall have appeared, extra copies of the whole lot may be obtained from the *Improvement Era* for use in choirs and organizations.

## Books

*Outdoor Life in the Rockies* is the title of an attractive booklet just issued by the passenger department of the Denver and Rio Grande Railroad. In it are described and illustrated the hunting, fishing, and pleasure resorts of Utah, Colorado, and New Mexico. A map showing the location of National parks and monuments, principal scenic attractions, cliff dwellings, and Indian pueblos, is a valuable part of the book.

*The Young Man and His Vocation* is the title of a book by Franklin Stewart Harris, Ph. D., of the Utah State Agricultural College. He is a bachelor of science as well as a doctor of philosophy and has lived in Utah, Mexico, Canada, and New York. He has taught a large number of scientific subjects and is a member of twenty-three scientific societies. He is the author of *Principles of Agronomy*, besides 65 periodical articles and 150 editorials. He is therefore considered competent to deal properly with this subject. The volume will help the young man to find his place in the world and to show him how to make the most of himself. Modern demands of life in industrial affairs is shown and explained, and opportunities and requirements in each kind of work are discussed in such a way that the young man is aided materially in electing his life's work and in preparing himself for it. As a book on vocations it is well worthy a careful reading by any young man who desires to know more of the important subject of choosing his life's vocation. Price \$1.25.

The *Era* has received, with the compliments of J. A. Hogle & Co., investment brokers, Salt Lake and Ogden, Utah, a copy of their 1917 *Handbook of Utah Securities*, industrial, banking, and financial. In the book are listed forty-four leading industrial institutions concerning which practical information is given for investors. Similar information is given of eight realty and insurance companies of the state. Important information is given in the case of one hundred twenty-two banking institutions of the state of Utah, with the names of officers, the resources, and other statistical



information. Useful information is given in regard to the four Utah railroads—Ogden, Logan and Idaho; Salt Lake & Ogden; Salt Lake, Garfield and Western railway, and Salt Lake and Utah railway company. The book also contains statistics relating to Utah agricultural products for 1916, together with mineral and live stock products. It also gives the Utah mine dividends for 1916, and the value of Utah manufactures, the assessed valuation of property, and other interesting statistical data relating to the state. The book should prove of great value for ordinary reference purposes. Price 25 cents.

## Messages from the Missions

Elder Leonard Elledge writing from New Zealand, April 24: "The picture shows the students of our school at Awarua, north of Auckland. I have twenty-six regular students. The school is held in the Latter-day Saints Church house. The furniture is all home made except the table. Slates are used instead of tablets. We open and close by prayer and sing the songs of Zion. The pupils do the praying. Our school is not comparable with the school at Hastings, the Latter-day Saints Maori Agricultural College. This has all modern equipment, and is fully up to date in every



line, with a large attendance, and many of the best teachers that can be found in Zion. Our school is only like it in that we enjoy the Spirit of the Lord which is the most essential quality in any school. President James N. Lambert conducted a most successful annual conference at Kai-kohe, April 6 to 8. War has raised the price of everything here. The *Era* is very much appreciated in New Zealand."

### A View of the War—Visit to a Daughter of Rev. James Fielding

Elder Wilford Burton, now on a mission in England and who, by the by, is a grandson of Joseph Fielding who carried the first message of the restored gospel to, and broke up his brother Rev. James Fielding's

church at Preston, England, in early days, recently wrote a letter to one of his kin at home, in which are several items of general interest. Of the war he says:

"I think at home it is quite a common idea that this war is softening the hearts of the people on religious matters. But as far as my experience has gone, I would say it is just the reverse. In one sense it seems quite natural to me that such would be the case. It is certainly a terrible thing to say good-by to fathers, brothers, and loved ones when we judge the chances of seeing them in the future by the experience of others in the past. This existence seems to be the only one that the people of the world have any idea of in their limited sphere of knowledge. What is more natural, then, than for them to say there is no God, for if there were a God of love and mercy he would stop such a war as is being waged now. I feel sorry for these people, for they condemn and deny God for having brought about a condition which man and man alone is responsible for. A condition which God deplores, far worse than man does. Mankind forgets that we have our free agency, and were God to intervene now it would mean a loss of that free agency, and a contradictory movement on his part to his teachings and commandments. He gave us laws whereby we through obedience could avoid these conditions and enter back into his friendship; but if we disregard these things we must pay the penalty, and we shall not come out until we have paid the uttermost farthing. The latter condition is here and until men repent and seek the Lord, they will be allowed to continue until those evil factions are taken from the earth."

Elder Burton speaks of a visit to a Mrs. Wright, who is a daughter of Reverend James Fielding, and a niece of Joseph Fielding. He says: "My visit to Leek, Staffordshire, to Mrs. Wright was a very pleasant one. I was quite surprised to find them quite well-to-do people who are very comfortably located. I found Mrs. Wright feeling very poorly, she had been bedfast for some time, but was up and waiting to see me. She is kind and very pleasant and refined, and has good control over her children who respect her as a mother. Mr. Wright is 83 years of age but remarkably well kept and still manages his own business, a cotton and silk mill. On the evening of my arrival they pressed me to sit up till 10 o'clock to talk about our people. Mrs. Wright pressed me to stay another day, to which I consented, and she and I talked on the first principles of the gospel for many hours. After I had taken a walk with one or two of the children, when I got back Mrs. Wright began asking questions about how our Church came to be organized, and seemed especially interested to hear of the Fieldings being associated with this movement. As I told her of Mary Fielding's conversion to the gospel, her marriage to Hyrum Smith, his death, and the conditions that attended it, her trials along with the rest of the Saints, their exodus to the great West, and their settlement in the Salt Lake valley, she would say every little while, 'Oh, how proud I am of the Fielding blood. Mr. Burton, if you knew their history as I do, you would value it still more than you do now.' Then she asked me if Joseph F. Smith possessed the good qualities of his mother. I told her, 'Yes; and coupled with the good qualities of his father which were on a par with those of his mother.' We talked until 11 o'clock p. m. and I tell you I preached the gospel as best I could to them. The next morning I talked to Mr. Wright most of the forenoon. He wished to know many things about our people. When I left, I gave them the *Articles of Faith*, by Dr. Talmage, *The Voice of Warning*, by Pratt, and several other books, and they said they would read them. I told them that if they found some questions they could not understand, if they would send me word I would come back most any time. Since returning, I sent them a copy of the account of President Smith's Golden wedding, contained in the *Relief Society Magazine*, also several numbers of the *Star* containing a sketch of Mary Fielding's life. Mrs. Wright wrote me a note and said she was very grateful to me for them;

and said she looked forward with pleasure to my visit before my going home. I promised that I would go again if possible before leaving."

### Missionaries of the Atlanta Branch

Standing, left to right: L. S. Sum, Clearfield, Utah; Mae Porrit, Clifton, Ida.; Edna Hansen, Snowflake, Ariz.; Ellen Martin, Birmingham, Ala.; Frank C. Steele, Raymond, Canada. Sitting: Elder Lloyd L. Cullimore, Pleasant Grove, Utah; Conference President Jasper J. Hammer, Idaho Falls, Ida.; Chas. E. Ellsworth, Mesa, Ariz.

The work of the Lord in Atlanta, Ga., is progressing very gratifyingly. The street and hall meetings are well attended, and the elders are making



friends with some of the leading business men of the city. We were recently favored with the presence of Mission President Chas. A. Callis and Sister Callis, of Chattanooga. The president delivered three powerful sermons on topics of vital and timely interest. The large audiences present at all the services were visibly impressed with his inspired utterances. The same Sunday a baptismal service was held at which time five were initiated into the fold of Christ, Elders Cullimore and Ellsworth officiating. President Callis and President Hammer officiated in the confirmations. The visit of President Callis to Atlanta and his sermons were given considerable space in the daily papers. The local press is showing a very kindly attitude toward the Church, especially the extensively-read and quoted *Atlanta Constitution*, which publishes each Sunday in its special edition, a signed, boxed article from the pen of Apostle James E. Talmage on some foundation doctrine of the Church. These splendid articles are assisting materially in the spread of truth in this field. The missionaries all have fervent testimonies in the gospel and are faithfully striving to carry the message of salvation to as many souls as possible before it be too late.—Elder Frank C. Steele.



# PRIESTHOOD QUORUMS' TABLE

Text Book for Priests, 1918

It has been decided that the text book for Priests' Quorums for 1918 will be *The Restoration of the Gospel*, by Prof. O. J. P. Widtsoe. As a supplementary book *The Great Apostasy*, in the small edition, by Dr. James E. Talmage, is recommended. The books for the Melchizedek quorums and the teachers and deacons are being prepared, and prices and titles will be made known later.

## Teaching and Priesthood Meetings

Ward teaching and attendance at priesthood meetings for the month of June, 1917, according to a bulletin compiled by the Presiding Bishop's office, were quite satisfactory, considering the busy times, the hot weather, and the general upheaval owing to a large number of young men being engaged in government service. It appears that there are 817 wards, and that out of this number 280 wards reported 100% of the people visited; 198 wards reported 50 to less than 100% visited and 201 reported less than 50% visited. There were 122 wards that reported no family visited, or which were not reported. The stakes reporting 100% visited are, Bear Lake, Big Horn, Blackfoot, Box Elder, North Sanpete, Ogden, Oneida, Summit; with Liberty, 97; South Davis, 91; Tintic, 96; and Weber, 97. Out of the 73 stakes now organized 45 reported the weekly priesthood meetings in session, at which an average per cent present at each of the meetings registered from 8 in Emery to as high as 67 in Juarez. Other stakes reported an average per cent as follows: Granite, 25; Pioneer, 25; South Davis, 25; Ogden, 27; Alberta, 22; Blackfoot, 23; Liberty, 23; Maricopa, 21; North Davis, 20; Pocatello, 20; Salt Lake, 20; Tintic, 22; Weber, 21; Young, 22.

## Teachers' Topic Suggested for August

The Presidency and High Council of the South Davis stake have issued a bulletin for the benefit of the ward teachers of that stake as a subject to discuss with the people, for August, 1917. It calls attention to the entrance of the American people into the great world war, and their fighting for world wide democracy as against autocratic rule. It is pointed out that every national resource is being thrown into the conflict. It then proceeds: "Now, as a community fervently interested in our Nation's welfare and in her success in this present grim engagement, what is our particular problem? As men we are agriculturists, in the main; as women, we are housekeepers. Our farms are variety gardens, producing many different kinds of food, and hence throwing open unusual avenues of waste; we have more food for our tables than is the portion of most people, hence in this also we are given to extravagance and waste. Do these facts not suggest the problem for those of us to solve who remain at home? Upon us devolves the work of the preservation and conservation of the foods we produce and in part consume. The old adage, 'Waste not, want not' seems to have a new significance these days, for the food reserves of the country



are lower than they have been for years. And before the present struggle is over, and humanity settles down to the constructive business of life, we may also find a new meaning in those words of the Savior, 'For unto whomsoever much is given, of him shall much be required.' After all, we are only stewards over the things we possess; they belong to the Lord and, with or without our consent, he can use them as he sees fit. If our stewardship is wise, we shall make the things we possess worthy instruments in God's hands for the accomplishment of good and the relief of suffering and distress.

"The harvest season is upon us; an abundance awaits us on every hand; in full measure God has blessed us. In the gathering of our harvest, we should carefully avoid waste; we should preserve a larger amount of fruit and vegetables than is our custom, not only for ourselves, but that the food reserves of our country might be increased; we should exercise a wholesome economy in all we consume that we may be able to perform the kind acts of charity which may await us next winter, not only toward those among us who are unfortunate, but to the distressed and war-stricken people of Europe.

"What a proud privilege this will be."

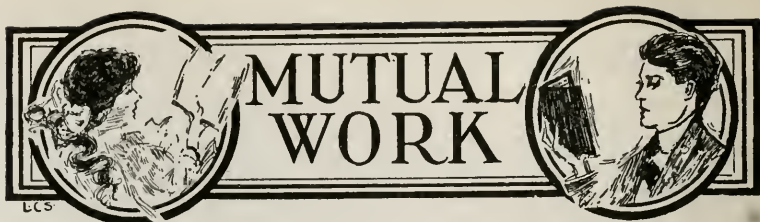
### Changes in Officers and Bishops for the Month of June, 1917

*Change in Presidency.*—Sven F. Johnson, 1st counselor to President Hyde, Portneuf stake, and Alonzo Harmon Price, 2nd counselor.

Juarez stake, Joseph C. Bentley, president, address Colonia Juarez, Chih., Mexico.

*New Wards.*—Logan Ninth ward, Cache stake, Abraham Jorgensen, bishop, and Charles T. Barrett, ward clerk. Aberdeen Branch, Blackfoot stake, John F. Monson, presiding elder, address Aberdeen, Idaho. Lovell First ward, Big Horn stake, Cyrus S. Robertson, bishop. Lovell Second ward, Big Horn stake, George R. Bringham, bishop. Vernon ward, St. Johns stake, F. M. Whiting, bishop, Fred A. Whiting, ward clerk. Gooding Branch, Boise stake, Jesse F. Cooper, presiding elder, William Christensen, clerk, address Gooding, Idaho.

*New Bishops.*—Garden Creek ward, Portneuf stake, David W. Armstrong succeeded Henry W. Henderson, address same. Cache ward, Teton stake, James Nielson succeeded N. H. Hansen, address Tetonia, R. D. No. 1, Idaho. Otto ward, Big Horn stake, Orson M. Porter succeeded Niels E. Winters, address same. Clawson ward, Emery stake, Joseph Orson Barney succeeded Wm. Hitchcock, address same. Lorenzo ward, Rigby stake, Zerah P. Terry succeeded Albert Beazer, address same. Payson Second ward, Nebo stake, Elisha Brown succeeded Samuel E. Taylor, address same. Spanish Fork Second ward, Nebo stake, Henry A. Gardner succeeded Benjamin Argyle, address same. Spanish Fork Third ward, Nebo stake, Ralph D. Morgan succeeded George Hales, address same. Porterville ward, Morgan stake, George Edward Carter succeeded Joseph Durrant, address same. Brigham City Third ward, Box Elder stake, Hyrum W. Valentine succeeded David P. Burt, address same. Lawrence ward, Emery stake, Ira Nelson Day succeeded Oluf N. Tuft, address same. Preston Third ward, Oneida stake, Harrison R. Merrill succeeded George H. Carver, address same. Monticello ward, San Juan stake, George J. Jarvis succeeded Joseph H. Wood, address same. Logan Second ward, Cache stake, Charles England succeeded N. W. Merkley, address Logan, Utah. Logan Fourth ward, Cache stake, George W. Lindquist succeeded John H. Anderson, address Logan, Utah. Logan Seventh ward, Cache stake, Joseph H. Watkins, Jr., succeeded Hyrum Crockett, address same. Logan First ward, Cache stake, N. W. Merkley succeeded B. G. Thatcher, address Logan, Utah.



Y. M. and Y. L. M. I. A. Annual Convention, 1917

### *Instructions for Preliminary Work*

*To M. I. A. Stake Superintendents and Presidents:—*

*Dear Brethren and Sisters:—*Please hold a joint meeting at once and give attention to the following items preparatory to the 1917 conventions:

1. Distribute these circulars to your stake presidencies, bishops, and M. I. A. officers.
2. Secure the co-operation of stake and ward authorities and invite them to be present at the convention.
3. See that your ward and stake organizations are complete and that your class leaders are appointed.
4. Urge all officers and class leaders to attend this convention.
5. Secure suitable halls for meetings.
6. Give notice that all M. I. A. officers and class leaders are excused from Sunday schools to attend the M. I. A. convention as per instructions from the First Presidency.
7. Discuss convention subjects thoroughly with stake officers, aids, and convention leaders.
8. Request stake secretaries to furnish a report of the convention to the General Secretaries, when representatives of the General Boards are not present.
9. Advertise your convention thoroughly in all public gatherings and in local newspapers.
10. Notify the General Secretaries at least ten days prior to the convention that all preliminary arrangements have been made; also give information regarding the route to be taken.

### *Program*

For Conventions held in connection with Stake Conferences

*Saturday, 4:15 p. m.—Joint Meeting of Stake Boards*

1. Checking on Preparation for Convention.....General Board Member
2. Plan of Stake Joint Work for 1917-18.....Stake Board Member
3. "Spirituality as an Element of Stake Board Preparedness".....  
General Board Member
4. Report on Progress in Social Work.....Stake Board Member

*Saturday, 7:30 p. m.—Joint Meeting of Stake and Local Officers*

1. Preliminary Programs\* .....Stake Board Member
2. Five Essentials in a Class Recitation.....Stake or Local Worker
3. Advanced Senior Work.....General Board Member
4. M. I. A. Activities, 1917-18.....General Board Member
5. The Special Activity Evening†.....Stake Boards

\*Each ward association is requested to bring to the convention an outline of one correlated preliminary program. These, in connection with others published in the *Era* and *Journal*, may be used throughout the stake during the season.

†It is desired that the stake boards arrange to present at this period a play of about thirty minutes length; preferably one which can be staged without scenery and in other buildings than opera houses and theatres. "The Neighbors" given at the June conference is a good illustration.

*Sunday, 9 a. m.—Separate Stake and Local Officers' Meetings*

**Y. M. M. I. A.**

1. The Y. M. M. I. A. Efficiency Report.....General Board Member
2. Discussion by Stake and Ward Officers.....  
(See special blanks, and *Era* for August, 1917)
3. "The Man of Tomorrow".....General Board Member

**Y. L. M. I. A.**

1. Report on Enlistment Work.....Stake Board Member
2. Report on Pamphlet on Dress.....Stake Board Member
3. Class Work.....General Board Member
4. Questions
5. Discussion on M. I. A. Problems

*Sunday, 10:30 a. m.—Stake Conference*

Members of the General Board of the M. I. A. and Religion Classes are allowed 20 minutes each to present the following subjects:

1. The Relation of the Religion Class Work to the Public Schools.....  
Member of Board
2. Review of M. I. A. Slogans.....Member General Board
3. Individual Integrity.....Member General Board

*Sunday, 2 p. m.—Stake Conference*

*Sunday, 7:30 p. m.—Joint Meeting of the Y. M. and Y. L. M. I. A. and Religion Classes*

1. Address on Religion Class Work.....by Member of the Board  
M. I. A. Subjects:
2. "The New Testament as a Companion in Life".....Y.L.M.I.A. Gen. Board
3. "The Ethics of the Doctrine and Covenants".....Y.M.M.I.A. Gen. Board

**Program**

For Conventions held separately from Stake Conferences

- Sunday, 9 a. m.*—Program same as Saturday, 4:15 p. m.  
*Sunday, 10 a. m.*—Program same as Saturday, 7:30 p. m.\*  
*Sunday, 2 p. m.*—Program same as Sunday, 10:30 a. m.  
*Sunday, 2:45 p. m.*—Program same as Sunday, 9 a. m.  
*Sunday, 7:30 p. m.*—Program same as Sunday, 7:30 p. m.

**Joint M. I. A. Activities**

The following work is outlined for 1917-1918:

**I. Public Speaking Contest.**

This contest is for seniors only; tryouts will be held in wards, stake districts, stakes, and Church districts, as heretofore, and will be governed by the same rules as formerly made:

Stakes and wards are urged to concentrate their efforts in making this event worth while. While other events may be used in stakes or wards for contest purposes, public speaking is the only event outlined by the General Boards to be taken up, first in the ward, then the stake district, the stake, the Church district, and at the grand finals.

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\*Instead of the presentation of play, devote entire time to the other subjects.

### *Regulations*

Senior Public Speaking—10 minutes.

Open to Seniors only.

Points for Judgment:

1. The idea—20 per cent.
2. The development—50 per cent.
  - a. Introduction.
    - (1) Simple, direct, earnest, suggestive of material to follow.
  - b. Body.
    - (1) Develop theme which should be persuasive rather than merely matter-of-fact.
  - c. Summary.
    - (1) General conclusion taken from the body of address.
  - d. Original.
    - (1) No long quotations should be given.
    - (2) Sincerity.
3. Delivery—30 per cent.

#### II. Activities Scoring Contest.

Officers will note the following features:

Individual Record:

- a. An individual record will be kept. Blanks for this purpose will be prepared by the General Boards and furnished to the organizations at cost. One record blank for each member will cover the entire season. These should be filed under suitable cover.
- b. Records of the Young Men's and Young Ladies' Associations are to be kept separately.
- c. It is recommended that members other than secretaries be appointed to have this work in charge, they, however, to co-operate with the secretaries.
- d. The record can be easily kept; in giving credits for attendance, activities participated in, etc., the *individual only* (not the group) is to be considered.
- e. Other features than "Special Activities" are introduced, thus promoting greater efficiency in the organization.
- f. Officers, parents, ward authorities, will know *who* are making the associations successful.
- g. At the end of each month, the credits of all individual members will be totaled, placed on the ward scoring blank, and sent to the stake joint committee.
- h. Awards will consist of Red, White, and Blue colors.
- i. Each ward association scoring 300 points will receive the Red color; each ward association scoring 500 points, the Red and White colors; each ward association scoring 700 points, the Red, White, and Blue colors. The adoption of designs for these colors is left to the stakes. Suggestions for designs will be made later.
- j. The ward earning the Red, White, and Blue colors (combined) three months or more during the season, one of which must be the closing month, will be awarded the colors permanently. Any ward earning a color one month and failing to make the required number of points the following month gives up the color.
- k. Stakes having 50 per cent or more of their wards permanently winning the three colors will receive honorable mention at June Conference, also in the *Era* and *Journal*, and a special certificate from the General Boards signifying excellence in M. I. A. Activities.

The activities in which individuals may score are:



*M. I. A. Activities, 1917-1918, Personal Report Blank*

Name..... Ward..... Stake.....

ACTIVITIES		Oct. 9	Oct. 16	Oct. 23	Oct. 30
1	Attendance—1 point for punctual attendance				
2	Reading of Lessons—1 point for reading of lesson prior to evening meeting				
3	Fund—10 points for payment of annual fund before December 31				
4	Books—2 points for personal reading, one-half as many for group reading (New Testament, 7 points; Snowbound, 1 point; Three Things, 1 point)				
5	Reading of <i>Era</i> and <i>Journal</i> —1 point for reading 25 or more pages of each issue				
6	Public Speaking—3 points for initial appearance, 1 for additional appearance				
7	Retold Story—3 points for initial appearance, 1 for additional appearance				
8	Declamation—3 points for initial appearance, 1 for additional appearance				
8	Biographical Sketches—3 points for initial appearance, 1 for additional appearance				
10	Solos, Vocal or Instrumental—2 points for initial appearance, 1 for additional appearance				
11	Junior Boys' Chorus—2 points for initial appearance, 1 for additional appearance				
12	Junior Girls' Chorus—2 points for initial appearance, 1 for additional appearance				
13	Male Quartette—2 points for initial appearance, 1 for additional appearance				
14	Ladies' Quartette—2 points for initial appearance, 1 for additional appearance				
15	Single Mixed Quartette—2 points for initial appearance, 1 for additional appearance				
16	Double Mixed Quartette—2 points for initial appearance, 1 for additional appearance				
17	Duets, Vocal or Instrumental—2 points for initial appearance, 1 for additional appearance				
18	Trios, Vocal or Instrumental—2 points for initial appearance, 1 for additional appearance				
19	Instrumental Groups—2 points for initial appearance, 1 for additional appearance				
20	Male Chorus—2 points for initial appearance, 1 for additional appearance				
21	Ladies' Chorus—2 points for initial appearance, 1 for additional appearance				
22	Drama—5 points for initial appearance, 3 for additional appearance				
23	Debates—5 points for initial appearance, 3 for additional appearance				

*Explanations:* Public speaking must be an assigned, prepared address. For reading *Era* and *Journal* score once on each issue of the magazines, exclusive of lesson work.

*Value of the Above:* Officers will know *who* has made the Association successful and what each individual has done; an appeal to personal pride in making record.

For Church districts see *Y. M. M. I. A. Hand Book*.

#### Association Record:

I. In addition to the individual scoring record the associations may also score on the following points:

1. Ward Officers' Meeting—For each weekly officers' meeting held with order of business, and 50 per cent or more of the officers present at the appointed time, 5 points.
2. Correlated Program—For each correlated preliminary program (one published in the *Era* or *Journal* or one of like standard), 10 points.
3. Stake Officers' Meeting—For each officer present at stake monthly officers' meeting, 3 points.

II. Ward scoring blanks will be furnished by the General Boards on which the credits for the above three items as also the totals of the individual points scored will be recorded. These will be sent to the stake joint committee at the close of each month.

There will be four special activity evenings only, during the season: November 27, January 29, February 26, March 26. It is recommended that on one of these evenings a debate be given, on another a play, on another a musical program, and on the last, a miscellaneous program, tryout, or closing social.

*Time for Scoring*—The time for scoring in all events, except the reading course, begins on October 9, 1917, and ends on March 26, 1918. The reading course begins on June 1, 1917, and ends on March 26, 1918.

*Scoring in M. I. A. activities is limited* to regular weekly and monthly M. I. A. association meetings. In the regular class association meetings, scoring must be limited to the preliminary programs, so as not to interfere with lessons. Special M. I. A. gatherings called and presided over by M. I. A. officers may be held for scoring in dramas, debates, and reading course, but for no other events.

*Stake Officers*—Stake officers are barred from all contests. See other rules in *Y. M. M. I. A. Hand Book*.

#### *Dates of Conventions*

- August 4 and 5—Wayne.
- August 11 and 12—Maricopa.
- August 12—Alberta.
- August 19—Taylor.
- August 25 and 26—St. Joseph.
- August 26—Bingham, Fremont, Star Valley, Teton.
- September 1 and 2—Kanab, Morgan, Oneida, San Juan.
- September 2—Cassia, Nebo, Sevier, South Sanpete.
- September 9—Bear Lake, Hyrum, Malad, Millard, North Sanpete, Piö-neer, Tooele.
- September 15 and 16—Parowan, St. George.
- September 16—Benson, Box Elder, Cache, Ogden, Rigby, Summit, Yellowstone.
- September 22 and 23—Carbon, Deseret, Duchesne.
- September 23—Bannock, Big Horn, Cottonwood, Liberty, North Weber, Salt Lake, Utah.
- September 30—Alpine, Blackfoot, Curlew, North Davis, Portneuf, Tintic, Uintah, Union.

October 14—Bear River, Ensign, Granite, Juab, Shelley, South Davis, Wasatch, Weber, Woodruff.

*Note.*—The following stakes will hold conventions in connection with quarterly conferences in October and November: Beaver, Boise, Emery, Idaho, Moapa, Panguitch, Pocatello, Raft River, St. Johns, San Louis, Snowflake, Young.

### Efficiency Reports Y. M. M. I. A.

The ward efficiency scheme, which proved of such value to all the stakes and wards that took the subject in hand last year, will be continued for 1917-18, in the Y. M. M. I. A. It was demonstrated last season that this scheme greatly tends to order and efficient service, in which each particular division of our work receives its proper attention. It is also a great help to the local stake officers in that it shows the condition of each particular ward, each month, in each particular division of our work, enabling them in their visits to place emphasis upon such delinquent divisions of the work, thus saving time.

This year the General Board have arranged for both ward and stake reports, instead of one blank as last year. Instructions are found on the back of the blank and are printed for the benefit of the officers, so that they may have the regulations constantly before them. The following is a complete copy of the ward efficiency report blank, as it will be sent to the wards by the stake officers, for report each month:

#### *Ward Efficiency Report Blank*

.....Ward, .....Month, 191.....

Please send this report on the first of each month to the Stake Superintendency. When you have reached the requirements in general efficiency, place 10 in the proper space; or, if half, place 5. (See August *Era* for rules and regulations.) (For efficiency directions see other side of this report.

- |                            |   |
|----------------------------|---|
| 1 Membership .....         | 7 Fund .....                                      |
| 2 Class Work .....         | 8 Vocations and Industries .....                  |
| 3 Special Activities ..... | 9 Monthly Stake and Ward Officers' Meetings ..... |
| 4 Scout Work .....         | 10 Ward Officers' Meeting.....                    |
| 5 Social Work .....        |   |
| 6 <i>Era</i> .....         |   |

Remarks .....

Signed .....

Ward President.

Ward Secretary.

#### *Directions for Filling Out Ward Efficiency Report Blank*

1. If the membership in your ward is 10 per cent of your ward population, place 10 in the space under Membership; or, if 5 per cent, place 5.
2. If the average attendance in your ward in class work is two-thirds or more of the membership, place 10 in the proper space; or, if one-third, place 5.
3. If your ward is actively engaged in special activity pennant contest, place 10 in the proper space.
4. If you have a registered scout troop in your ward, place 10 in the proper space.
5. When you have held two or more successful socials (not necessarily dances) under the direction of M. I. A. officers, place 10 in the proper space; or, if one, place 5.
6. When all heads of families in your ward have been visited by a spirited officer or member in the interest of the *Era*, place 10 in the proper space; or, if half have been visited, place 5.

7. When 100 per cent of the annual fund has been collected in your ward, place 10 in the proper space; or, if half, place 5.

8. If you have an organization on Vocations and Industries, place 10 in the proper space.

9. If your association was represented at this month's stake and ward officers' meeting, place 10 in the proper space.

10. If your ward is holding weekly officers' meetings, place 10 in the proper space.

Following is a complete copy of the stake efficiency report blank, which should be filled out and forwarded by the 10th of each month to the General Secretary, by the stake superintendent and his secretary for publication in the *Era*. The regulations as in the ward report blanks are printed on each blank.

It will be noted by both ward and stake officers that this year, instead of reporting only efficiency or ten, a report is provided for half efficient or five. That is to say, if the ward or the stake is efficient ten will be placed in the proper space, but if it is 50 per cent efficient, five will be placed in the blank, both to the stake officers and to the General Board, and the publication of the efficient as well as the half efficient will be given in the *Era* each month. We trust that the officers of every stake in Zion will adopt this scheme and carry it out in the spirit in which it has been prepared:

### *Stake Efficiency Report Blank*

Stake, \_\_\_\_\_ Month, 191\_\_\_\_  
Please send this report to the General Secretary, Moroni Snow, Bishop's Building, Salt Lake City, by the 10th of each month. It will be published monthly in the *Era*. When the report shows that requirements in general efficiency have been reached, it will be indicated by placing 10 in the proper place. When the report shows that half of the requirements have been reached, place 5 in the proper place. Under items 4 and 8, when you have 100%, place a star. When stakes are below one-half efficiency requirements, it will be indicated by a blank. (For rules and regulations see August *Era*. For efficiency directions see other side of this report.)

- |                            |   |
|----------------------------|---|
| 1 Membership .....         | 7 Fund .....                                      |
| 2 Class Work .....         | 8 Vocations and Industries .....                  |
| 3 Special Activities ..... | 9 Monthly Stake and Ward Officers' Meetings ..... |
| 4 Scout Work .....         | 10 Ward Officers' Meeting.....                    |
| 5 Social Work .....        |   |
| 6 <i>Era</i> .....         |   |

Remarks .....

Signed .....

Stake Superintendent.

Stake Secretary.

### *Directions for Filling Out Stake Efficiency Report Blank*

1. If the membership in each ward of your stake is 10 per cent of its ward population, place 10 in the space under Membership; or, if half, place 5.

2. If the average attendance in each ward of your stake in class work is two-thirds or more of the membership, place 10 in the proper space; or, if one-third, place 5.

3. If you have a special activity pennant contest in which all wards are actively engaged, place 10 in the proper space; or, if half, place 5.

4. If you have a registered scout troop in 50 per cent or more of your wards, place 10 in the proper space; or, if 25 per cent of wards, place 5.

When you have 100 per cent, place a star in the proper space.



5. When each ward has held two or more successful socials (not necessarily dances) under the direction of M. I. A. officers, place 10 in the proper space; or, if one social, place 5.

6. When all heads of families in each ward of your stake have been visited by a spirited officer or member in the interest of the *Era*, place 10 in the proper space; or, if half have been visited, place 5.

7. When 100 per cent of the annual fund has been collected in each ward of your stake, place 10 in the proper space; or, if half, place 5.

8. If you have an organization on Vocations and Industries in your stake and 50 per cent or more of your wards are participating, place 10 in the proper space; or, if 25 per cent of wards, place 5. When you have 100 per cent, place a star in the proper space.

9. If you held your monthly stake and ward officers' meeting, place 10 in the proper space.

10. If each ward in your stake is holding weekly officers' meetings, place 10 in the proper space; or, if half the wards, place 5.

### Y. M. M. I. A. Calendar, 1917-1918

#### *For Tuesday Evenings*

##### October—

- 7—Sunday Joint Program
- 9—Opening Social
- 16—Lesson 1
- 23—Lesson 2
- 30—Lesson 3

##### November—

- 4—Sunday Joint Program
- 6—Lesson 4
- 13—Lesson 5
- 20—Lesson 6
- 27—Special Activities

##### December—

- 2—Sunday Joint Program
- 4—Lesson 7
- 11—Lesson 8
- 18—Lesson 9
- 25—Christmas Day

##### January—

- 1—New Year's Day
- 6—Sunday Joint Program
- 8—Lesson 10
- 15—Lesson 11
- 22—Lesson 12
- 29—Special Activities

##### February—

- 3—Sunday Joint Program
- 5—Lesson 13
- 12—Lincoln's Birthday—Optional
- 19—Lesson 14
- 26—Special Activities

##### Mar '1—

- 3—Sunday Joint Program
- 5—Lesson 15
- 12—Lesson 16 or review
- 19—Lesson 17 or review
- 26—Special Activities—Closing social

#### *For Sunday Evenings*

##### October—

- 7—Joint Program
- 9—Opening Social (Tuesday)
- 14—Lesson 1
- 21—Lesson 2
- 28—Lesson 3

##### November—

- 4—Joint Program
- 11—Lesson 4
- 18—Lesson 5
- 25—Lesson 6

##### December—

- 2—Joint Program
- 9—Lesson 7
- 16—Lesson 8
- 23—Lesson 9
- 30—Review

##### January—

- 6—Joint Program
- 13—Lesson 10
- 20—Lesson 11
- 27—Lesson 12

##### February—

- 3—Joint Program
- 10—Lesson 13
- 17—Lesson 14
- 24—Optional or Review

##### March—

- 3—Joint Program
- 10—Lesson 15
- 17—Lesson 16 or Review
- 24—Review or Optional Program
- 26—Closing Program or Social (Tuesday)

## Class Study for 1917-1918

In class study for the coming Y. M. M. I. A. season, we are to have four classes—two outlines and two manuals, namely:

1. *The Sub-junior Outline* for members from 12 to 13 years old inclusive. This will be biographical in nature, bringing the boy in touch with men of ideal manhood and successful life—biographical sketches based on the book in our reading course entitled *Men Who Have Made Good*. This sub-junior outline will appear in the *Era*, with enough separate copies printed to supply teachers and members of the classes who may wish to purchase them.

2. *The Junior Manual*, which is a complete text, is entitled *The Development of Character; Lessons on Conduct*." This deals with ethics and morals, through stories and instructions to teachers. This class includes young men from 14 to 17 years inclusive, and is a popular book of some one hundred pages of text, price 25c, supplied as usual to ward associations.

3. *The Senior Manual*, designed to be used by our strong working class of men, men who think as well as feel, men who are students and for whom in the past number of years, we have prepared a student course. This manual will be entitled *Life and Work Under Spiritual Guidance*. The text is based upon the new book by Elder Claude Richards entitled, *The Man of Tomorrow*. The price of the manual is 25c, and will be distributed as usual. The book, *The Man of Tomorrow*, is designed for teachers as well as for reading by the boys and young men. It is expected that it will be printed in time to use this season. The price will be \$1 net. It is a book of some three hundred pages, illustrated and nicely bound. Much time and attention has been devoted to this work, and it will be found a most excellent vocational guide, especially suitable and adaptable to young men seeking knowledge on this subject, particularly fitted for the vocational counselors of each ward. The Senior manual course is adapted to include men from 18 years to 25 or more.

4. Then we have the *Outline for the Advanced Senior Classes* for members from 25 to 30 years and up. The work to be taken up in these advanced senior classes will be elective; the classes will be joint, and composed of men and women of middle age. The subject that these classes in the various wards may desire to study should be submitted for approval to the General Board, in case the suggested outlines are not adopted by them. It has been thought wise, however, to provide this suggestive course for these advanced senior classes, or for such of the classes as do not desire to select their own course. Hence, the General Boards of the Y. M. and Y. L. M. I. A. have provided sixteen lessons, consisting of outlines on *The Ethics of the Doctrine and Covenants*. The Doctrine and Covenants will be found an instructive volume on Church discipline, Church organization, and a covenant volume containing agreements between man and God,—a prophetic volume,—in fact, a volume covering every phase of life here and hereafter. But it is preeminently a volume on ethics for the present life. It was President George Q. Cannon who said, on one occasion, that the Doctrine and Covenants is one of the most wonderful works on ethics that has ever been given to the human family. We agree with that, and believe it profitable for our advanced senior classes to study the book from the standpoint of man's duty to his fellow man,—and that is ethics, as distinguished from every man's duty to his God, which is called religion. Man's duty, square-dealing, protection, helpfulness, to his fellow-men, is called ethics; hence, these outline lessons for the advanced senior classes will be the study of man's duty to his fellow-man. These lessons will be published monthly, in the *Era* and the *Journal*. They are designed to satisfy the want of these special classes where their members do not find anything else to select that they consider better.

## New Suggestive List of Plays

- "Sweethearts"—2 acts, 2 males, 2 females, 15c.  
 "The Rough Diamond"—1 act, 4 m., 3 f., 15c.  
 "Our Boys"—3 acts, 6 m., 4 f., 15c.  
 "Caste"—3 acts, 5 m., 3 f., 15c.  
 "The Patriots"—3 acts, 6 m., 3 f., 15c.  
 "The Cricket on the Hearth"—3 acts, 6 m., 6 f., 15c.  
 "The Obstinate Family"—1 act, 3 m., 3 f., 15c.  
 "The Finger of Scorn"—4 acts, 6 m., 4 f., 25c.  
 "The Superior Sex"—1 act, 1 m., 9 f., 15c.  
 "Old New Hampshire Home"—3 acts, 7 m., 4 f., 25c.  
 "Ticket of Leave Man"—4 acts, 9 m., 3 f., 15c.  
 "She Stoops to Conquer"—5 acts, 7 m., 3 f., 15c.  
 "Alabama"—4 acts, 8 m., 4 f., 50c.  
 "Katherine and Petruchio"—2 acts, 15c.  
 "Her Own Way"—4 acts, 5 m., 6 f., 3 children, 25c.  
 "Mice and Men"—4 acts, 6 m., 6 f., 50c.  
 "Pygmalion and Galatea"—3 acts, 5 m., 4 f., 15c.  
 "Dora"—3 acts, 4 m., 2 f., 25c.  
 "My Brother's Keeper"—3 acts, 5 m., 3 f., 25c.  
 "Mrs. Tubbs of Shanty Town"—3 acts, 2 m., 4 f., 5 children, 25c.  
 "All a Mistake"—3 acts, 4 m., 4 f., 25c.  
 "Dinner at Six"—2 acts, 3 m., 3 f., 1 child, 15c.  
 "The Amazons"—3 acts, 7 m., 5 f., 50c. Royalty, \$10.  
 "A Rose o' Plymouth Town"—4 acts, 4 m., 4 f., 50c. Royalty, \$10.00.  
 "Mr. Bob"—3 acts, 3 m., 4 f., 15c.  
 "A Box of Monkeys"—2 acts, 2 m., 3 f., 15c.  
 "A Scrap of Paper"—3 acts, 6 m., 6 f., 15c.  
 "Polly in Politics"—3 acts, 4 m., 4 f., 15c.  
 "The Village Lawyer"—4 acts, 6 m., 5 f., 25c.  
 "The Fortune Hunter"—4 acts, 16 m., 3 f., 50c.  
 "Her Husband's Wife"  
 "The Flower of Yeddo"—1 act, 1 m., 3 f., 25c (small royalty).  
 "The Private Secretary"—3 acts, 9 m., 4 f., 15c.  
 "Plain Folks"  
 "Tompkins' Hired Man"—3 acts, 4 m., 3 f., 15c.  
 "The Neighbors"—1 act, 2 m., 6 f.\* In collection of three plays, called  
 "Wisconsin Plays," \$1.25.  
 "As You Like It"—5 acts, 13 m., 4 f.,\* 15c.

*Plays for Girls Only*

- "Miss Susan's Fortune"—1 act.  
 "Not a Man in the House"—1 act, 5 characters, 15c.  
 "Betty's Ancestors."  
 "Breezy Point."  
 "The Smith Mystery."  
 "Rebecca's Triumph"—3 acts, 16 characters, 25c.  
 "The Minister's Wife."  
 "Marjorie's Mischief."  
 "A Broken Engagement."  
 "No Men Wanted."  
 "The Return of Letty"—1 act, 5 characters, 15c.

\*These last two may be presented without scenery. For other approved plays see third edition, *Y. M. M. I. A. Hand Book*, now being printed.

# PASSING EVENTS

*The latest war invention* in use in France is the plane-thrower. The Germans invented this diabolical machine. The Allies have improved it and worked it with success against the originators. "Rain of Fire" is another name for the machine.

*The first three war calls* in the United States were responded to with alacrity by the people. The final figures show that \$3,035,226,850 were subscribed to the Liberty Loan; also that 9,659,382 young men registered under the draft law; and that \$115,000,000 was raised during Red Cross week, the required amount being \$100,000,000.

*Eddie Mahan*, captain of the Harvard foot-ball team of 1915, through whose all-round playing ability Harvard was able to win the championship, has joined the marines, having been sworn in at Natick, Mass., his home town. Last fall Mahan coached the football team of the University of California, and is among a number of the country's premier athletes who have joined the colors.

*The Mammoth Reservoir Dam*, located in Gooseberry Canyon, Carbon county, and which is the property of the Price River Irrigation Co., broke, in the latter part of June, and did nearly two million dollars worth of damage chiefly to the Denver and Rio Grande railroad tracks. One fatality was reported, Miss Hattie Peacock, who was reported drowned in the flood.

*Brazil* revoked her decree of neutrality on June 28 between the Entente Allies and Germany, and thus practically became a belligerent power. It is not yet certain whether Brazil's part in the great war will be purely diplomatic and naval, or whether Brazilian forces will be sent to European battle fields. A special war mission will be sent to the United States by the Brazilian government for the purpose of harmonizing the war plans of the two republics.

*The weather in Salt Lake City* for June was exceptionally fine. The lowest temperature was on the eleventh, 41, on which day a little hail fell, and on the thirteenth there was a light frost. The highest temperature was 92, on the 28th. There were 21 clear days, six partly cloudy days, and three cloudy days. The total precipitation was 19 hundredths of an inch, on the tenth and eleventh, a deficiency as compared with normal of 58 hundredths.

*The Irish question* is still unsettled. The Sinn Feiners, in Cork, recently passed resolutions denouncing the proposed national convention to settle the Irish question. So opposed were they to a national convention, by which it is proposed that Ireland shall settle its own difficulties, that they engaged in a riotous demonstration which led to the use of machine guns to restore order. One man is said to have been killed and several were wounded.

*The Belgian Mission* which arrived in Washington June 17 visited Salt Lake City July 17. The mission is headed by Baron Ludovic Moncheur and other members were Louis d'Ursel, General Leclercq, Dr. Vermeren and Major Osterreich. The Belgians were greeted by Governor Simon Bamberger and scores of prominent citizens. They visited Fort Douglas, where they witnessed a parade and a review. Every courtesy was shown to them while they remained in Salt Lake City. In a speech, at the banquet in Hotel



Utah, Baron Moncheur upheld the achievements of the Utah Pioneers as examples that would renew the hopes and the courage of the Belgians in the reconstruction of their wasted country.

The "Sammies," is a popular French name for the soldiers of Uncle Sam. Our soldiers are said to have thought the name a pleasing one, suggesting that they are Uncle Sam's men. The name will doubtless be used colloquially in France to correspond with "Tommies" for the British, and "Poilus" for the French. Speaking of the gratitude of the French people to America, Major-General Pershing, the American commander, is reported to have said: "It was the most impressive scene I ever saw."

The Greek Premier Zamies resigned on June 25, and King Alexander asked M. Venizelos to form a new ministry. Venizelos assumed office on June 27, and a constitutional regime, interrupted since 1915, was thus restored. Most of us believe that Greece will yet be a republic, with Venizelos president. The Greek army is likely to join the Allies, if an agreement can be reached concerning the conflicting Greek and Italian claims in Epirus and Albania. The abdicated King Constantine has taken up his residence for the present in Switzerland.

A number of National Commissions have followed the French and the British, in visiting the United States. All of these have been received cordially by the Government of our Country. The Russian Commission and the Italian Commission were received with great enthusiasm, both in Congress and in a number of cities which they visited in the South and the East. On June 25, a Roumanian Commission reached this Country and later one from Norway, headed by Dr. Nansen, came hither to arrange with our Government for a supply of food products.

The railways of the United States have asked for an increase in freight rates. It appears from a summary of the revenues and expenses of steam roads in the United States, and which summary covers 230,959 miles of operated lines, or about 90 per cent of the steam railway mileage of the United States, that the net operating income of the railways for April, 1917, was less than for April, 1916, by \$9 per mile, or two and four-tenths per cent. The net operating income for April was \$76,903,598, which is a decrease of \$1,747,407.

Major-General Wm. L. Sibert, commanding the first camp of American troops in France, preceded General Pershing to France to prepare the way for the United States soldiers. The smoothness with which the troops were transferred from the French seaport to the camp is due to the diligent labor of General Sibert and other American and French officers. The General is an engineer of note, and has served on river and harbor projects and railroad and military engineering enterprises, particularly the Isthmian Canal, in charge of the construction of the Gatun Locks and dam, breakwaters, the Colon Harbor, etc.

Limits on the exports of food from the United States was placed by the President in a proclamation issued from Washington on the 8th of July. No ships laden with food will be permitted to sail from the United States until they are duly registered. An embargo on provisions is later predicted. It was stated that proofs have been received that Sweden is sending American bought supplies to Germany, and the President therefore ordered a strict espionage. It is not the intention to declare an absolute embargo against any country, but to limit exports to such a point that neutral nations will not be tempted to dispose of their surplus to Germany.

*The Yellowstone National Park*, it is expected, will have a thousand square miles added to its dimensions some time soon by action of the Congress of the United States. The section of new country to be added will include Jackson hole country and lakes, and a part of the Teton peaks, which may be regarded as being among the most magnificent in the west. It is expected that when the addition is made, there will be a southern entrance to the Yellowstone park by way of Victor, the terminus of the Victor branch of the Oregon Short Line Railway, in the Teton valley. There are at present some eighteen national parks in the United States well equipped for tourists, and the Yellowstone stands first in marvels of nature, if not in grandeur and beauty.

*The reorganization of the Union Stake, Oregon*, was effected on Sunday, June 17, under the direction of Elders David O. McKay and Bishop Charles W. Nibley. Peter G. Johnston was sustained as president of the stake, with William B. Hanks and Louis M. Jensen counselors. President Johnston presided over a ward in the Blackfoot stake for many years, and is a progressive, active Church worker and business man. He was also appointed a member of the Church auditing committee last April. During the summer months for several years he has been an energetic missionary worker on the Temple Block, under the direction of the Bureau of Information. He is 52 years of age and came to Utah at the age of 18. He is a native of Scotland.

*In Russia* during the latter part of June there was a very hopeful and marked improvement in the war situation, with a favorable support of the provisional government, and a growing animosity against the forces which make for the disintegration of the army. The general sentiment among the soldiers was, "We shall support the provisional government if necessary with rifles and swords." Later in June, and in the early days of July, the Russian military offensive proceeded in the north and south of Eastern Galicia, and gained many points over the Germans. The addresses of Mr. Root in Moscow were listened to with respect and at times with enthusiasm. Admiral Glennon, U. S. N., who was in Russia, visited the fleet at Sebastopol and recalled the sailors to their duty in a speech that was well received.

*The New Testament is to be given to the Utah National Guard.*—On July 9 at a special meeting of the General Board of the Y. M. M. I. A. the following resolution was passed: "Resolved, That in order to enable Assistant Superintendent Major B. H. Roberts to present to each member of the Utah battery a copy of the new testament, with his compliments as chaplain of the battery, the sum necessary is hereby appropriated, from the funds of the General Board of the Young Men's Mutual Improvement Association, for this purpose."

The Testaments have been ordered, and will contain the initials U. N. G. on the khaki-colored cover, and underneath the seal of the state of Utah. The book is a neat vest-pocket edition which is handy for carrying. Major Roberts will sign each of the books.

*American troops in France* disembarked on June 26. Both the assembling and the embarking of the first contingent of American troops was carried out so quietly that the American people hardly realized that they had gone, before the news came of their landing. The order to send aid to France was issued to General Pershing on May 18, and within a month the troops had been brought from the Mexican border and other parts of the country and the necessary transports put into commission. Not a man or an animal was lost or injured. Two submarines were encountered on the way and one of them was sunk. The last contingent of General Pershing's expeditionary force arrived safely in France on July 3. The glad news lifted

the shadow of dread from the heart of America on the morning of July 4, and created enthusiasm for the celebration of the great holiday.

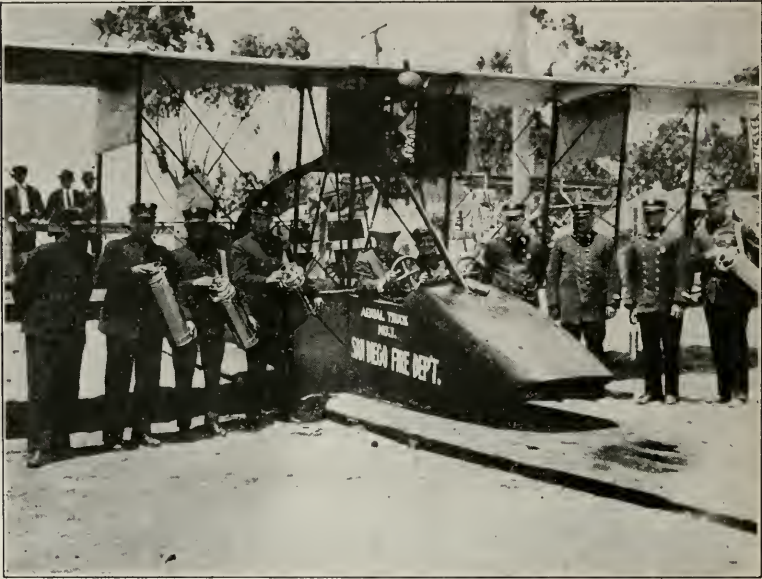
*Robert C. Easton* died in Salt Lake City, June 21, 1917. He was born in Edinburgh, Scotland, and was in his fifty-ninth year at the time of his death. He joined the Church when he was about 26 years of age, and came to Utah in the late 80's, where he entered business. He joined the Tabernacle choir and became known principally because of his excellent singing. Professor Evan Stephens brought him before the public in numerous concerts and opera performances. Among the latter, he sang the tenor rolls in the "Bohemian Girl," and "Martha," and under other directors he sang in "Maritana," "Patience," etc. He was with the Tabernacle choir at the World's Fair excursion to Chicago, in 1893, where he was the tenor soloist. Of late years he has resided in New York, and had only been in Utah this time for a few weeks before his death.

*The University of Utah Archaeological Expedition* left on July 6 for southern Utah where the members expect to cover the fields near Paragonah, in Iron county, and Kanab, in Kane county. The expedition expects to get a large number of valuable Indian relics for the University, out of that part of the state. Prof. Levi Edgar Young will direct the expedition leaving some time later. In the meantime Andrew A. Kerr, a graduate of the University, who took a master's degree in archaeology at Harvard university, last year, will be in charge. Prof. Young said: "Utah is almost untouched by the archaeological expeditions which have studied here. It will take years before we will know about the lives, manners and customs of the prehistoric southwest. The museum at the university already has some of the best material in the way of pottery, basketry and wooden implements of any museum in the United States, and much credit for this is due to Dean Byron Cummings, now of the University of Arizona. For this reason it seems to me that the university in time can well afford to establish a school for American archaeology."

*John M. Cannon*, first counselor to President Frank Y. Taylor of the Granite stake died of cancer at his home on the morning of June 16, 1917. He was a son of the late President Angus M. Cannon and Sarah M. Mouseley, born at St. George, Washington county, September 24, 1865. While yet a young child he removed with his parents to Salt Lake City, where he has resided since. As a young man he learned the carpenter trade, and worked for the Oregon Short Line Railway Company for some time. In 1890, he graduated as a student of law from the University of Michigan, Ann Arbor, and since that time has continued his practice of law in Salt Lake City, having the confidence of the public and the esteem of the legal fraternity. On July 18, 1893, he married Zina Bennion, their union being blessed with eleven children. In Church affairs Brother Cannon was very active, having at various times held positions in the Sunday School, in the Mutual Improvement Association, the high council, and for the last fourteen years counselor to President Frank Y. Taylor of the Granite stake. His was an active life both in his profession and in his faith. His position in the Church and in his profession brought him in contact with hosts of people who invariably learned to honor him for his integrity and faithfulness to truth and duty. He was a man of unbounded sympathy, and no poor person every applied to him that he did not render them help. Many good deeds, involving much of both his time and his money, were done by him that are not recorded or even known by any one but the beneficiaries. His helpfulness to the distressed, and the needy, and his alacrity in rendering service wherever his quick perception saw the necessity, were proverbial. Funeral services were held, June 17, in the Forestdale meetinghouse with beautiful musical numbers. Among the speakers were Presidents Joseph F. Smith, Charles W. Penrose, Frank Y. Taylor, and Orson F. Whitney, Jos. F.



Merrill, Edward H. Anderson, Thomas J. Yates, B. S. Hinckley, Wm. Bradford, and Bishop Elias S. Woodruff. His body lies at rest in a grave on a lawn-covered elevation of the new and beautiful Wasatch Lawn Cemetery which was formally opened and dedicated on the evening of June 27, 1917, President Joseph F. Smith giving an address and offering the dedicatorial prayer.



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*First Aerial Fire Fighting Company in the World.*—Another step to more effective fire fighting has been introduced. The first aerial fire fighting company has been established at San Diego, California, which city has purchased two one-hundred-horse-power aeroplanes on which powerful chemical extinguishers and apparatus are carried. These two machines are at the disposal of Fire Chief Louis Alheim, who pilots one of them. They can be used in fighting water-front blazes. An alarm has been placed between the central alarm station and the hangars where the aeroplanes are kept. Fire-fighting in the air is something entirely new, and it is extremely likely to be adopted by many of the large cities, if it proves its effectiveness. Photo shows one of the machines and San Diego firemen who are assigned to aerial fire-fighting with chemical apparatus.

*The Automobile and Road Building.*—In 1916 there were 3,513,000 automobiles and 251,000 motor cycles registered in this country, according to the U. S. Office of Public Roads. The revenue they yielded in the form of licenses and registration fees was \$25,865,000. The revenue had increased 42 per cent over that for 1915, and the number of cars and motor cycles had increased 4 per cent. About 92 per cent of the revenue was spent on road improvements of some kind. The use of the cars is shown by the population per car in the different states. The great agricultural state of Iowa stands first, with a car for every 11 persons, and then follow California with 12 persons to each car, Nebraska and South Dakota with 13, Kansas with 16,



Montana and North Dakota with 18, Michigan with 19, and Indiana and Ohio with 20. These are all agricultural states, and it is certain, not only from these statistics but also from common knowledge, that the automobile has become a valuable part of the farmer's equipment. It is not the great manufacturing states, like New York, with a car to every 50 inhabitants, or Pennsylvania, with a car to every 37, that show the highest popular use of the motor vehicle. The fact is, the farmer, like the rancher in Arizona, where there is a car for every 21 persons, finds the automobile invaluable in removing the isolation of country life, and he is now willing to concede that good roads, which will enable him to use his car at any time in the year, are a necessity. Instead of complaining that good roads are only desired by the automobilist he wishes them built so he can get the most benefit from his ownership of an automobile.



*Photo from Underwood & Underwood, N. Y.*

*The Italian King*, who sent the present war mission to America, is seen watching troops from a hidden lookout in the mountains. King Emmanuel of Italy is watching the movement of his troops from a hidden vantage point high in the mountains. Italy's monarch is by every possible means available, trying to force a victory for the Italian arms. With this end in view he sent the Italian War Mission to this country. When the King wishes to visit his men fighting at the front, dangers, hardships, and pleadings do not deter him. He is as much a soldier as any man in the ranks and nothing would please him better than to spend all his time with them in the field. During his visits to the firing line he lives much as the common soldier does, sharing with his men the same risks. It is said that he once told some of his republican deputies: "When you make Italy a republic, I'd like to be your first president!"

*Money for the War*—The people of the United States likely will be called upon to raise ten billion dollars during the first year of war. Congress will probably be asked to authorize another gigantic loan to the

Entente Allies. The first three billion loan will be exhausted by October 23, and it is expected that the second will be at least as large as the first, and perhaps may reach five billion. The expenses for the first year of war for the United States is placed by Secretary McAdoo at approximately four billions, and with a loan of six billions to the Allies, a total of ten billion dollars will be needed for the first year. This the Nation will be called upon to raise. This amount will, of course, be spent for supplies and food in the United States.

*Assignment of National Guard troops*—The Military Bureau, Washington, has made the following assignments of National Guard troops to training camps for the western-central areas of the country: Nineteenth division, California, Utah, Arizona, Colorado, New Mexico and Nevada troops, to Linda Vista, Cal. Twentieth division, Washington, Oregon, Montana, Idaho and Wyoming troops, to Palo Alto, Cal. Thirteenth division, Minnesota, North and South Dakota, Iowa and Nebraska troops, to Deming, N. M. Fourteenth division, Kansas and Missouri troops, to Fort Sill, Okla. Fifteenth division, Texas and Oklahoma troops, to Fort Worth, Tex. Eleventh division, Michigan and Wisconsin troops, Waco, Tex. Twelfth division, Illinois troops, to Houston, Tex.

*The resignation of Dr. von Bethmann-Hollweg*, the German Imperial Chancellor, was accepted by the Kaiser on July 14. General von Stein, Prussian minister of war, also resigned. Dr. George Michaelis was chosen to be the new chancellor. The downfall of Dr. Hollweg is generally construed to mean a triumph of the Prussian war lords over the more democratic ideas that Dr. Hollweg sought to impress upon the people. It appears to have been a question with the Kaiser as to whether to drop the Imperial Chancellor or virtually the entire cabinet who declared that it could not remain if von Bethmann-Hollweg was retained. The new chancellor is supposed to stand between the radicals and the conservatives. Neither the conservatives nor the liberals had ventured to call him their own. What his policy will be remains to be seen. The Prussians are extremely anxious to sidetrack the peace proposals of the Reichstag, and whatever may happen it seems quite certain that the von Bethmann-Hollweg peace program will be disapproved. Some think that Michaelis is a mere stop-gap to prepare for dictatorship with Ludendorff in control.

*The National Value of Roads*.—When we read that by transporting soldiers in motor vehicles of every description the French army won the decisive battle of the Marne, few of us realized that while it was the automobile that made success possible it was the network of good roads north of Paris that made the automobile of any use. Yet those famous roads of France saved the country, and the national value of roads was proved. We are now witnessing what troubles lack of good roads causes in our national emergency. We are building sixteen cities, each for the temporary home of 36,000 to 46,000 men of our national army. They must be built in a great hurry, generally some miles from railways and towns. The railways are building spurs into these camps, but the railways are congested. Cars used for short hauls to these military cities will stand on sidings much of the time to be loaded or unloaded, when their best national service is in carrying materials long distances. Motor trucks would permit the delivery of some of the supplies needed in large quantities at these camps, but motor trucking is very difficult at many of them because there are no roads suitable for fleets of trucks and the camps must be ready for the army before the right kind of roads can be built.

*Into the United States military service*, President Wilson drafted 687,000 men, under the selective conscription law, on June 3. The official allotment shows what part of this total must be furnished by each state. Utah's net quota on the first selection will be 2,223. The gross number from

Utah originally was 4,945. The difference between the gross and the net quota shows what the State has done in furnishing troops by the voluntary system, or enlistment in the National Guard and the Regular Army. The following are the gross and the net quota for a number of surrounding western states. The net amount is the number now required in the conscription army:

	Gross	Net		Gross	Net
Arizona .....	4,478	3,472	New Mexico .....	3,856	2,292
Arkansas .....	17,452	10,267	North Dakota .....	7,737	5,606
California .....	34,907	23,060	Oklahoma .....	19,943	15,564
Colorado .....	9,792	4,453	Oregon .....	7,387	717
Idaho .....	4,833	2,287	South Dakota .....	6,854	2,717
Illinois .....	79,094	51,653	Texas .....	48,116	30,545
Iowa .....	25,465	12,749	Utah .....	4,945	2,223
Kansas .....	17,795	6,439	Washington .....	12,763	7,296
Minnesota .....	26,021	17,854	Wyoming .....	2,683	810
Montana .....	10,423	7,872	Alaska .....	710	896
Nebraska .....	13,900	8,185	Hawaii .....	2,403	.....
Nevada .....	1,435	1,051			

The draft for the first units of the National Army, 687,000, was held in Washington on Friday, July 20, and selections were made at the rate of 35,000 men per minute from the ten million young men who were registered. The drawing was entirely by chance—the biggest gamble in the world.

*Opportunities for highway engineers*, says T. R. Agg, professor of highway engineering, Iowa State College, are many. In this business remunerative avenues are open for the competent young man. "The inquiries that come to the western colleges for engineers to fill positions in highway work show that a demand for such men already exists. These inquiries are received from state, county and municipal highway departments, from consulting engineers and from contractors. During the past two years the opportunities for employment in highway work have steadily increased in number, and a survey of the field seems to indicate that the highway engineer can reasonably expect permanent employment in that field.

"In the state of Iowa more than two hundred highway engineers are employed by the various officials having jurisdiction over rural highways and several other western states employ as large a number. This number is, however, considerably in excess of that at present employed by most of the western states and is merely an indication of the number of highway engineers that will be required when the states give to highway improvement the necessary attention.

"The establishment of efficient systems for municipal and rural highway construction, the selection of suitable types of roadway surfaces, the design and construction of roads and pavements, the maintenance of costly improvements, all are technical problems of great complexity and their proper solution presents to the highway engineer a professional opportunity of high order.

"The highway system of the nation is now recognized as an indispensable public utility and as such it must be improved and maintained in a high state of efficiency. Who shall say that participation in that development does not offer a professional opportunity comparable with that of the sanitary engineer, the structural engineer or the mechanical engineer, each of whom may enjoy unquestioned professional standing?

"The pecuniary reward that may be anticipated by the highway engineer compares favorably with that enjoyed by engineers in other fields. College graduates are usually able to secure positions in highway work at a beginning salary of \$75 per month with expense allowances when away from headquarters. County engineers receive from \$900 to \$5,000 per year. State

engineers from \$2,500 to \$10,000. The tenure of office is already as certain as in many other engineering fields, and conditions are sure to improve in this respect, because the public is beginning to realize that constant change in the personnel of a public office is costly and that men should be retained as long as their services are satisfactory."

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## Take Courage

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Though war afflicts the world  
With want and woe and fear,  
Truth's banner is unfurled  
Our hearts to bless and cheer;  
The blest Millennium, by and by,  
Will drain our tears of sorrow dry.

So let me not be faint,  
Nor think God's promise lost,  
But strive to be a Saint,  
Whate'er may be the cost.  
With Heav'n to help us, what can harm  
Our homes or cause our souls alarm?

The wars we now behold  
That terrorize the earth,  
By Heav'n will be controlled  
To prove of nameless worth;  
To make the proud and vain confess  
Their need of God to save and bless.

After this savage war,  
When peace has been restored,  
The nations near and far  
Will learn to trust the Lord;  
And truth, triumphant evermore,  
Will be revered as ne'er before.

So, be encouraged still,  
Though war clouds shroud the sky,  
And trust to Heaven's will  
To bring Salvation nigh;  
That earth may be redeemed from woe  
And man be blessed with peace below.

*James Crystal*

*Altonah, Utah*



# UTAH AGRICULTURAL COLLEGE

AGRICULTURE   HOME ECONOMICS   COMMERCE  
GENERAL SCIENCE   MECHANIC ARTS  
AGRICULTURAL ENGINEERING

The Agricultural College by Federal and State Law is designated to supply

THE NEEDS OF THE NATION IN TIME OF WAR  
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## FALL TERM COMMENCES SEPTEMBER 10TH

Write for catalogue of the Utah Agricultural College.

Address: The President, Logan, Utah.

Thomas K. Gunnell, De Leon, Texas, writes, July 7: "We are grateful for receiving the *Era*, and look forward to its coming with great pleasure. We find much joy in reading it. It is a splendid missionary, and helps us to get the gospel before the people. Most of our friends and investigators are anxious to read it."

Elder William G. Platt, Alabama conference, Southern States mission, writes: "The *Improvement Era* is a great solace to us, and we look forward to its coming with great pleasure. I can assure you that the Alabama elders enjoy it as a splendid gift from home. The gospel cause in Alabama is progressing by leaps and bounds; all are taking notice of the Latter-day prophecies, and our friends are innumerable."

## Improvement Era, August, 1917

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